

TWO TREATISES CONCERNING RE- GENERATION,

1. Of *Repentance*,
2. Of the *Diet of the Soule*,
Shewing,

*The one, how it ought to be sought after,
and may be attained unto.*

*The other, how it being gotten, is to be pre-
served and continued.*

Math. 7. 7.

Knocke and it shall be opened.



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The occasion and argument of
of the Treatise following.



I is a certaine truth,
cōfirmed by experiēce,
and also by the word
of God (the which are
two (being both one in
effect) so sure witnesses
that no exception can be taken against ei-
ther of the) that the number of true belee-
uers is very small (especially in this last &
most corrupt age. of the world, wherein as
we haue it foretold in Scripture, faith is not
to be found, but iniquity doth abound) and
that most of those, who professe them selues
to be Christians, deceiue both them selues
with a false conceite, and also others with
an hypocriticall shew of religion, when as
in truth they know not what it meaneth.
For many are so far from hauing religion
in their hearts, that they are altogether ig-
norāt of the doctrine of regeneratiō, wher-
in the substance of religion doth consist,
and without the which it is as impossible
to attaine to eternall saluation, as it is for

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the cleare sunne-skine, and palpable darke-
nesse to be together in the same place. For
although according to the rule of Christian
loue, wee iudge the best of the least appea-
rance of grace, taking for pure gold what-
soeuer doth glister, yet most men are so
estranged from God, hauing no sense of re-
ligion in their mindes, nor any sauour of
it in their wordes and deedes, being in their
whole behauiour so farre from the practise
of godlinesse, making no conscience of any
duety belonging either to God or man, that
we may bee bold (hauing sufficient war-
rant from the word of God) to thinke and
say of them, that they are carnall and un-
regenerate men, not as yet called to the
knowledge and obedience of the truth,
howsoeuer they may bee, according to Gods
secret counsell in the number of his elect.

Thus men liue, and thus they die in the
most fearefull state of eternall death: the
which thing being duely weighed, would
worke griefe euen in the hardest heart, and
stirre it vp to a pittifull desire of amen-
ding it. For if we be iustly moued to pittie
by

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by beholding the momentany miseries of men, and the distressed state of their bodies being consumed with sores and sicknesse, and euen at deaths dore, how much more ought we to be griued for the eternall misery of their soules, not dying, but being already cleane dead in sinne, and yet living in that state which leadeth to unspeakable torment, and the hot-burning furnace of the wrath of God? But helpelesse pittie encreaseth the euill, communicating it to those who before were free from it: and therefore wee are not here to rest, but rather to put to our helping handes, and so both with hand and heart to endenour the releesing of this woefull and wretched estate. But is there any help for this spirituall misery in the hands of any mā? can men worke this regeneration in themselves, or in others, and so chaunge a carnall and sinfull man into a holy and new creature? No surely: regeneration is the proper work of the omnipotent God, impossible to bee brought to passe by man, angell, or any creature: for althoogh many creatures haue life in

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them selues, yet none can giue naturall, much lesse spirituall life to another. So then belike, there is not any duty looked for at mans handes in this behalfe, but onely that he pittie and bewaile his owne, and other mens desperate estate: and the blame of mens sinfulnessse and damnation, is not to be laid on men, who cannot helpe though they would, but on God, who keeping this faculty of regenerating men in his owne handes, neither him selfe helpeth man, neither yet maketh it possible for man to helpe him selfe. This may seeme to follow of the aforesayd ground, but it is not in any case to bee admitted: for God doth both him selfe reuew men by his spirite to eternall life and also hath appointed the meanes by the which man is to worke his owne saluation. The which if he will not try and vse, who can eyther deny or doubt, but that the blame is in him selfe, and not in God: the which if he vsing cannot preuaile, yet the fault is in his owne corrupt nature, the which is so dead in sinne, that it cannot bee recovered, no not by good and sufficient meanes.

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means. For as touching the corruption of nature, the which, wee confesse maketh it impossible for a man to rene w himself, God is not in any wise to be thought the author of it: for he created man in perfect holines, but man did carelesly & wilfully loose that holines, which God gaue vnto him. But as for the neglect and contempt of the means, which God hath appointed for the recovering of holines, man can not but take that wholly to himself, who although he cannot renew himself thogh he wold, yet if he will kee may vse the meanes appointed for that purpose, as will more plainly appeare in the particulars. But mā, who (for & most part) is carelesse of eternall saluation, yea altogether vnwilling to take that paines in seeking it, which is required of all those, who desire to finde it, will alledge in defence of this his wilfull contempt of Gods word, that it were folly for him to seeke regeneration, the which it is not in his power to effect. VVhereunto we answer that no man ought to despaire of the truth, goodnesse, mercie or power of God, and make his
sinful-

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sinfulnesse the greater, and his damnation the more iust and grievous: but rather doe his endenour in the carefull and continuall use of the means, as God hath commanded, and so leaue both the successe of his labour, and his owne saluation, to the will and good pleasure of God. The which that we may doe, it is needefull that we know and consider, the meanes whereby regeneration may be attained vnto, or at the least ought to be sought after.

It is not gold or silver, (although Simon Magnus supposed, that spirituall graces might be bought with money, as worldly commodities are) that can purchase regeneration, not fauour, friendship, or any desert of holinesse, but onely the using of the meanes which God hath appointed.

The meanes of Regeneration, is the way leading vnto it, called in Scripture Repentance, in the Greeke tongue Metanoia, that is, an after minde, or a right mind after a wrong minde: for as in other matters it commeth daily to passe, that men being in processe of time brought by experience to

see

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see their owne errours wherein they haue done amisse, are displeased with themselves for so doing, wish that they had done otherwise, and so are said to repent of this or that action: so a carnall man hauing all his life time liued in vaine and sinfull pleasures, altogether carelesse of the seruice of God, and of his owne saluation, at length seeth the vanity of his life past, is grieved for it, and wisteth (although too late) that he had taken an other course. Yea, together with his minde he changeth his will, affections, and his whole life, utterly renouncing and disclaiming all those vices and sinnes, wherein before he delighted and liued, and labouering to frame and inure himselfe to a vertuous and christian disposition of minde and life. This state wee haue plainly set downe vnto vs, in the parable of that prodigall young man, who hauing wasted his money, time & strength in riot, commeth at length to his right wits, and to a sober kinde of life.

This is that state of man, which is betwixt sencelesse security, or open prophane-
nesse,

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nesse, wherein he seldome or neuer thinketh of God (whom perhaps he thinketh neither to exist in him selfe, nor to worke any way in the world): or of his owne saluation, he neuer dreaming of any other world, then this which hee doth presently enjoy, and wherein hee placeth his whole happinesse. In this first estate (which may truly be called Atheisme) man is most wretched as in all other respectes, so chiefly, in that he accounting him selfe happy (as all carnall men doe who are free from outward crosses) is for the present without any knowledge, desire, hope, or likelihood of any better estate. In the second estate also (the which in this Treatise wee call the state of Repentance) man is as yet not happy but miserable: yet happy in this one respect, for that he knowing him selfe to be wretched, doth earnestly desire, carefully endeuour, and may well hope to become happy. But in the third estate, to wit, in regeneration, he knoweth him selfe to be both happy and holy, and laboreth for the perfectio of it, & by vertue of that holinesse

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lineſſe which he hath receined from God, to overcome that ſinfulneſſe which he hath by nature. The ſecond ſtate, is the way leading from the firſt to the third, from ſinne to holineſſe, from death to life, the conuerſion of a ſinner, not to God (for he is as yet as farre from him, as hell, or rather as the earth is from Heauen) but onely towards God, and the preparation for grace and regeneration, commaunded vnto vs by the name of Repentance. Thus the miniſtery of Iohn was the miniſtery of Repentance, being appointed by God, not ſo much to teach Chriſt and the doctrine of the Goſpell, or to worke faith, as by preaching the doctrine of the Law, to bring men to a ſight and ſenſe of ſinne, that ſo they might be ſtirred vpp to Chriſt the pardonor of ſinne. Thus he deſigneth his office and miniſtery, *Math. 3. 3.* The voice of a Crier in the wilderneſſe, prepare the waie of the Lord, and make his pathes ſtraight. And this was the ſumme of all his Sermons, Repent, for the kingdome of Heauen is at hand. Likewise, in other places of Scripture,

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Scripture, the word Repentance is thus taken: although sometimes put for Regeneration or sanctification it selfe, yet vsually distinguished from it, as being but a preparatiue vnto it. As Math. 21. 32. You did not repent to beleue. Or, that so you might haue beleued: and Act. 2. 38. Repent and be baptized for remission of sinne, and yee shall receiue the gift of the holy Ghost, and Act. 8. 22. Peter saith to Simon Magus, Repent, and pray to God, if perhaps the thought of thy heart may bee forgiven thee. And thus we take it in this Treatise for the naturall conuersion of a man to God, wrought in a man vnregenerate, (as it seemeth Nicodemus was, Iohn 3. 4. although he did seeke saluatiō) yet being the meanes of regeneration.

This way or this ladder, whereby we are to clime vp to regeneration, hath foure steps, for so we will make a homely and familiar diuision of it, that it being set down in many seuerall partes, may the more easily be vnderstood and known. The first step
which

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which is to be made by this carnal man now
repenting, is to get the true knowledge of
his owne estate, to wit, how sinfull and
wretched he is in him selfe by nature, and
at this present. The second step is humi-
liation or contrition, wrought in him by
the due consideration of his owne estate. The
third, is a full purpose or resolution of mind
to seeke for grace and regeneration. The
fourth and last part, is the diligent using of
the meanes appointed by God, for the obtai-
ning of grace: the which meanes are three
in number. The first is amendment of
life: the second, the hearing of
Gods word: the third is
praier, or innuocati-
on of the name
of God.

Read in the former Treatise.

Page 80. line. 17. praise for practise. page. 64. 3.
done but his dutie. pa. 61. lin. 24. fainteth, for faint-
ly. pag. 53. lin. 24. reiected, for receiued. pa. 43. lin. 8.
great, for grace. pag. 40. lin. 5. words for workes. pag.
31. lin. 14. of absolute, for absolute. pag. 26. lin. 10.
humbled for humble. Page 86. Line. 10. / liker
for better, page. 88. lin. 12. tempted to, for temp-
red by. page 90. 26. sinfulness for sinfull life, page
94. 7. in all the ages. pag. 104. 20. required, for re-
quired.

Read in the latter Treatise, pag. 72. lin. 23. thus
they die. pa. 38. lin. 1. lying idle, pa. 65. lin. 18. shuld
not. pa. 110. lin. 7. other mens, pag. 112. lin. 27. is not,
pa. 113. lin. 5. in a darke, 116. 1. blessing like.



O F

THE FIRST

part of Repentance, called Re-
pentance, by the name of
the whole.

CHAP. I.

Sett. I.



He first thing to be done
in Repentance is this,
that the carnall man la-
bour to haue the true
knowledge of his owne
estate, the which (as it is
in all other things) neither could be conti-
nued, if it were good, nor can bee amen-
ded, being now amisse, vnlesse it be fully
and thoroughly knowne. And therefore we
must endeuour in the first place to bring
this our *Nicodemus* to know himselfe, to
wit, how he standeth in respect of God and
his fauour, whereon his good estate doth

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wholy

wholy depend. For as the good estate of a subiect or seruant consisteth in this, that he liuing in the fauour and good liking of his king, or maister, procured by his loial obedience & faithful seruice, is free frō al euils and iniuries, and enioieth all things either needfull, or pleasant: so the state of man being pure from sin, is good & happie: otherwise, if by sinning, & rebelling against god, he incur his displeasure, most wretched & miserable. But what? doth not man knowe himself? how cā we suppose y^e he who knoweth all things, is ignorant of his own estate, especially seeing this knowledge is most proper and pertinent vnto him, For, *none knoweth the things of man, but the spirit of man which is in him.* Surely, as the eye of the bodie, although it beholde all other things, yet it can not see cyther it selfe, or some other partes of the bodie, euen those which are nearest vnto it: so it fa-
 reth with the mynde of man, the eye of the soule, it raungeth ouer the whole worlde, aboue the highest heauens, and beneath the bottome of the earth, and yet it is a straunger at home, most ignorant of the owne estate, as the manifold doubts, cōtrouersies, and cōtentions, which haue from time to time troubled the heads,
 Schooles,

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schooles, and bookes, not onely of Philosophers, but also of learned Diuines, about the originall creation, substaunce, infusion, infection or corruption, and separation of the soule, do plainly testifie. Yea, in the soule of man, nothing is so vnkowne to man himself, as that which both of it selfe, and to all others is most apparant, and conspicious, as are, the spots in a mans face, to wit, the wants, infirmities, and enormities of it. This cometh to passe; by reason of that self loue engrauen by nature in man, and in all other things, by the which it cometh to passe, that as he is better affected towards himselfe, then to any other thing: so, (the iudgement following affection) he thinketh better of himselfe then he ought to do, being vnwilling to heare, and vnable to conceaue anie thing, tending to the disgrace of himselfe, especially of his soule, wherein his excellencie dooth consist. And therefore, as Philosophers, knowing that men are altogether ignorant of their owne faults and vices, set this precept *Nosce seipsum*, in the beginning of their morall institutions: so the first lesson, which a diuine is to teach, and a Christian to learn is this, know, and acknowledge the sinfulness of thy soule, wherof, of thy selfe thou

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art altogether ignorant. And surely so it is: for although the soule of man bee so wholly infected with the leprosie of sinne, that there is no cleane part or piece from the top to the toe of it, yet it seemeth to it selfe most pure, beautifull and glorious, as by the receiued opinions of perfect inherēt righteousness, iustification by works, merit, of pure naturals & free will, doth plainly appeare, *Reuel. 3. 17. Thou sayest I am rich, and am enriched, (the one by nature, the other by freewil and industry) and haue need of nothing, and knowest not that thou art wretched, miserable, poore, blinde and naked.* These are the opinions, & conceits which al mē haue of themselues, thinking far better of thēselues in euery respect thē they shuld do: yea, the errors before named, as they are natural to man, so they haue place cōmonly in most, if not generally in all carnall men, who, howsoeuer perhaps for cōpany and fashions sake they make profession of the cōtrary truth, yet in their minds they hold the puritie of mans nature, thinking it no more corrupt, then it was created by god, & then it was in *Adam*, during the time of his innocēcie: yea, that it is impossible to shew how possibly, either his nature shuld be corrupted, or his corruption deriued to his posteritie,

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ritie. Yea, thinking it to be the most excellent nature, or little inferior or different from it: wherof it commeth that they do so vnsually resemble the diuine nature vnto it: honoring, fearing, worshipping, trussing & inuocating it as god, yea, ascribing to it what soeuer is glorious in god, making saints of sinful men, & gods of saints, whereas in truth it is not only not most excellent, but euen very base and meane: not onely corrupt in sinfulness, but euen filthy and loathsome, not weake or sick, but dead and rotten, not happy, but of all natures (if wee except the the diuel & his angels) the most wretched & wofull. Likewise for outward actiō, he thinketh y those works which haue any shewe of goodnes, although they be neuer so imperfect, corrupt and hipocriticall, are meritorious before god, yea, to be a sufficiēt price of eternal saluation, both for himself, & also for others. For meane & ordinary sins, he thinketh them venial, & light offences, not to be accounted, or auoided: his good meaning is as good as perfect holinesse, his owne righteousness perfect and absolute: yea, this blindness and ignorance of their owne estate appeareth, euen in the natural gifts of men, who vsually iudge themselves of all other the wittiest, most wise, and most worthy of

honour, although there bee no such cause: yea, although they be most simple, & vnlearned, yet they are as stiffly addicted to their owne opinions and fashions, as they who haue the surest ground for their actions, & course of life. In these & other likerespects, our naturall blindnesse is to be considered, and so to be applied to our spiritual estates, in respect whereof, this blindnesse is greatest and most hurtful.

Seet. 2,

BVt how shall wee bring the naturall man to see his owne sinfulness? Surely, by setting before his eyes the glasse of the morall law, wherein if he will open his eyes (for of himself by nature he hath some knowledge of good and euill remaining in his minde) he may see himself to be a most vgly and filthy leaper, defiled in nature, foule and bodie, in minde, will and affections, in worde, deed, and in all his actions, with all manner of sin. The which exercise of comparing the puritie of the law of god, to wit, the obedience commanded in it, with the sinfulness of their owne soules, and the sins of their liues, we do earnestly comend vnto all those who desire to walke aright

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aright in this way of repentance, leading to regeneration, and saluation. And not only to consider the bare wordes of the tenne commandemēts, the which being of set purpose made short & cōpendious, for memories sake, do onely mention the principall duties, & forbid grosse and capital sins: but also to learne the meaning of them, by reading, marking, and remembring those manifolde expositions which are made of the sayde commaundements, both by Christ himselfe, the head doctour of the Church. *Matth. 6.* and also by his Ministers, in their wrytings, according to the measure of grace receaved from him. In the which thou (who focuer thou art, that takest in hande this happie worke of Repentance) shalt see the greate varietie and multitude of thy sinnes, thy originall sinne (which is the totall corruption of thy nature, prone to all euill, and abhorring from all goodnesse) and thy actuall sinnes, thy inwarde sinnes, to witte, the wicked, vniust, and filthy motions of thy minde, will, and affections: and thy outwarde sinnes, to wit, thy vaine, foolish, and filthy talke, thy lewde behauiour, dishonourable to God, and iniurious to thy brethren, thy sinnes of ignorance, and thy wilfull and

rebellious sins committed with a high hand and obstinate purpose, and a shamelesse face against God and man. The sins of thy youth, and the sins of thy ripe age, thy smal finnes (although the least may be counted great, in that it bringeth vvith it the endles wrath of God) and thy hainous and horrible sins, as are atheisme, idolatrie, periurie, murther, incest, and adulterie: all these and many other sorts of sins, thou shalt find in euery one of the ten cōmaundemts, and in euery part of thy bodie & soule, if it please thee to take the paines (for it wil be a painfull and greeuous peece of worke, painfull indeede for the present, but ioyfull in the ende) to ransacke the secret corners of thy sinfull soule, and to search euen to the bottome the festered sores thereof: yea, to lay open before God and thy owne conscience the story, chronicle, & day booke of thy life past, by calling to minde the course of life which thou hast followed, and to examine it without flattery or partialitie, by the straight line of the law and word of God. In the which examination there must great care be had, that we bee not blinded by any meanes, and so made corrupt iudges, as namely by an opinion and conceit of our own good parts,
of

of nature, our vertues gotten by good education and industrie, our good works which we haue done to God, and to our bretheren, how many waies, and with how great charges we haue maintained learning, set forward religion, serued God, and releued the poore. These conceits, if they runne in our heades, they will blinde our eyes, and so ouersadow all our sinnes, that wee shal iudge and pronounce our selues not sinfull, but holy, iust, and innocent. And then especially this commeth to passe, when as we compare our selues with those who are more sinfull, and in some respect notoriously wicked: then the opinion of our owne holinesse, which before was doubtfull, is put out of all controuersie, and wee not onely exempted from the ranke and state of sinfull men, but euen canonized Saints in our owne conceits. This delusion of the diuell and vanitie of our mindes, we haue notably painted out vnto vs in the example of the Pharisee *Luke. 18. 11.* The Pharisee stood and prayed thus: *O God I thanke thee, that I am not as other men are, extortioners, vniust, adulterers, or as this Publican.* There is the second delusion, now followeth the first, of good works: *I faste twice in the weeke, I giue tithe of all that I possesse*

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esse. But this mischieuous error, by the which many mens repentance is nipt in the head & broken off in the beginning, must be remoued, by knowing and considering, that other mens sins will condemne themselves, but cannot iustifie vs, that in sinfulness we are as far & further beyond others, then we are short of them, and that our good deeds though neuer so many & glorious, comming from the corrupt fountaine of an irrepentant and vnbeleeuing heart, are accounted sinnes before God, as the scripture teacheth vs, *Rom. 14.23.* yea, as defiled and filthie clouts, loathsome and abominable in his sight. And further, that they comming (as our owne consciences know full well, and as others haue sufficient ground to suspect) not from any manner of loue, either to GOD or man, but from selfe-loue, pride, and vaine glorie, we intending & desiring nothing but onely to purchase vnto our selues credit & cōmendation in the world, deserue not to be commended, but to be abhorred euen of men.

This sight of sin consisteth in knowing two things. First our selues to be so sinfull as we are indeed, secōdly, that in regard of our sin we are vnrighteous in the sight of God, Mans sinfulness is this, that whereas he ought

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ought by the lawe of God to be holy and pure in nature, soule and bodie, hee is in all these respects wholly corrupted & defiled with sin. His natural sinfulness consisteth in this, that he is of himself by nature, without any outward tentation, allurements, or perswasion, inclined to euill, & altogether vnable to do good. The inward sinfulness of the soule is, in that all the secret motions of it, which should be onely toward God, and the doing of that which is agreeable to his law, are altogether from Godward, and toward sin and disobedience. These (howsoever some thinke & teach them to be no sins) yet God doth account otherwise of them, & so must this our repentant do. For why? as god is a spirit, so he wil be worshipped and serued not onely outwardly in bodily actions, but also inwardly in the spirit and soule: and abhorreth the secret filthiness of the soule, as much as the outward and apparant filthiness of the bodie, the one being as apparant & manifest to him as the other. Thus we must esteem the corrupt thoughts, lusts and concupiscences of the soule as sins, that so we may see & acknowledge the multitude of our sins to be greater thē the haire of our heades. And lastly, for our outward actions, y we be not deceived in any opinion of our good works

the perfitnesse, number, excellencie, and merite of them, but rather thinke & know that as sauory water cannot come from a stinking puddle, or sweete fruit from a sower roote, no more can any one good worke come from an vnregenerate man, from a corrupt and sinfull soule, who although he giue his bodie to the fire for the profession and maintenance of the truth, and all his goods to the poore, in a tender compassion of their miserie, yet hee being destitute of faith, loue, & the rest of the parts of regeneration, dooth not by these workes please God, or fulfill his lawe. For that, where they are fewe and seldome performed, they should bee continuall, where they should be done onely for Gods glory, they are done onely in vaine glory, and in desire of the applause of men, or which is worse, in a presumptuous opinion of meriting saluation at the hands of God, if not in hypocrisie or in some euill and wicked intent. How much lesse then can we think that our vnlawfull actions forbidden and condemned by the law and word of God, are any way veniall or iustificable. The other part of the sight of sinne, is to know, that by it we are made vniust and vnrighteous, not onely by a sinfull and wicked life

life, but euen by one sinfull action : not onely by great and grieuous crimes, but euen by the least offences which wee commit : not onely by outward sinful actions, but euen by the most secret motions of our corrupt minde and will: not onely by these actuall sinnes, but euen by our naturall inclination and pronenesse to sinne, which the yongest infant hath, and bringeth out of his mothers wombe. For hee that breaketh any one of the commandments by any meanes, breaketh the whole law, and is as guiltie offin, as he who breaketh all the commandements. So that, to cōclude this point, this our *Nicodemus*, desiring to repent, and so to be sanctified and saued, must in the first place learne vvhath sinne is, how many kinds, differences, and degrees are of it, yea, all the doctrine belonging to this head, and secondly so apply it to himselfe and his owne estate, as that hee make it as a glasse wherein to see and know himselfe to be sinfull.

Sect. 3.

Thus wee hauing brought this repentant to the sight of his sin, which is the first part of the knowledge of his estate, we are in the next place to bring him to the sense
of

of sinne, which is the second part of it. By the sense of sinne, wee meane the knowledge of that punishment, which is due vnto him for his sin: For most men make so little account of sinne, that although they know in their owne consciences, and will not sticke to confesse to others, themselves to be both sinfull by nature, and sinners in the whole course of their liues: yet their sinnes are not a heauie burden or a clog vnto their consciences, not as sharpe pricks wounding and galling their hearts, but as small and light matters wherof they haue no sense or feeling: they thinke that as they themselves, so also God himselfe maketh small reckoning of it, and though he haue commanded men to liue in obedience to his law, and to abstaine from committing of sin, yet he is not by the committing of it prouoked to anger, or to inflict any punishment vppon the offendant, as plainly appeareth by that great patience which he vseth towards men, who although generally they go on in al maner of disobedience and wilful breaking of his commandements, adding one greuous sinne to another, and open contempt of him, & of his word to al, yet they escape vnpunished, & liue as merily in the worlde as the holiest man,

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man doth, who dare not suffer an euill thought to enter into his minde. Thus (that we may answere this prophane and pernicious error with the words of the apostle, *Rom. 2. 2*) men contemne & abuse the patience and long suffering of God & are by it kept back from repentance, the which they should know and think to lead them to repentance, in that God doth not confound them in their sins, as he might iustly do, but suffering them to liue, giueth time of repenting: yet they, according to the obstinacie and hardnesse of their hearts, which cannot, or rather which will not repent heape yp to themselves wrath against the day of wrath, and the declaration of the iust iudgement of God. Thus God speaketh to the wicked person, *Psa. 50. 21. These sins thou hast committed, & I haue held my peace*, that is: I did not punish thee as thy sins did deserue, wherupon thou thoughtest that I was like vnto thee, that is, that I liked and approued sinne, and was as little offended with it as thou thy selfe: *But I will reprove and punish thee for thy sinne*, & so I will take this error out of thy mind. For so we are to interpret this patience of GOD, esteeming impunitie to bee the greatest punishment of all other, and that

that as the water is deepest, where it is the stillest: so where God is most silent in threatning, and patient in sparing, there he is most inflamed with anger, and purpose of reuenge: and lastly, that the fewer iudgments are poured forth vpon the wicked in this life, the mo are reserued in store for them in the life to come. And yet the anger of God, and the punishments of sin, are not so deferred to the world to come, but that they are euen in this life felt of the wicked, and may be acknowledged by all men. For beside spirituall plagues, as blindnesse of mind, hardnesse of heart, impenitencie, the adding of one heinous sinne vnto another, a reprobate sense, and a desperat outrage in sin (the which howsoeuer they be lightly esteemed of, yea, not at all perceiued by carnall eies, yet they are of all others most fearefull, and grieuous) the curses of God do euidently fall & seaze vpon the bodies, goods, vpon the wiues, children, and friends, vpon the name, memorie, and posteritie of wicked and vngodly men, as they are at large rehearsed, and most fearefully threatened, *Deuter. 28. He shall be cursed in the towne, and in the field, in his basket, and in his dough, in the fruit both of his bodie, and of his land, in his kine, and in his flocks of sheep,*

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in his going out, and in his coming in. And, (for breuitie sake, referring the reader to the place it selfe) the heauie hand of God shall be vppon all his actions, endeouours, and enterprises, vpon all things whatsoever do any way belong vnto him: yea, al the creatures both small and great, weake and strong, good and euill, in heauen and on the earth, shall bande themselves together in huge armies against him for his confusion, as executioners of the wrath of God due vnto him for his sinne. Yea, whilst they are deferred, the expectatiō of them is more fearefull (if more may be) then the suffering of them is greuous, and, if (the conscience being seared and benumbed) there bee no feare, that state is of all other desperate and fearefull.

This part of repentance (as also all the rest) is vsually wanting in carnall men, who passe on their dayes in mirth, pleasure, and securitie, and so blessing themselves in their prosperous estate, put farre from themselves the euill day: yet sometimes it may be found in them, vppon occasion either of some hainous sinne committed, or some great crosse or miserie sustained. For the first, lesse sinnes do not trouble mens consciences, or worke in them these ago-

nies of horror and desperation: for men seeing them to be committed daily, both by the selues, and also by others, without anie punishment, make no reckoning of them. But as for hainous and extraordinarie sins, as murther, incest, adulterie, oppression, and such others, which all men condemne, and fewe commit, these are not so easely swallowed ouer, but do often leaue behinde them a pricke in the conscience, and feare of punishment. But especially this commeth to passe, when as together with anie such sin, some outward misery doth concur, the which will easely put a man in mind of his sinne, and in feare of further punishment: hereof it commeth that this sense of Gods wrath due to sinne, is oftneft seene in the tyme of some daungerous sicknesse threatning death, in the which manie are brought to see and acknowledge, both their sinne, and the desert of it, who as long as they enioyed their health, liued in senselesse securitie, and Atheisme. This vse wee are to make of all those miseries and euilles which befall vs, gathering by the smart of them, what the anger of God due vnto sinne is, which bringeth with it, not that onely, but all other plagues and torments. And ghesing by that
sorrow

sorrow, and those euils and iniuries, which wee sustaine at the handes of men, howe fearefull a thing it is to fall into the hands of God, and by that paine of bodie, and grieve of minde, wherewith wee are afflicted for a short time, what it is to liue for euer in paine and grieve.

Seet. 4.

THe last thing, which this repentant is to learne, and knowe, as touching his owne estate, is this, howe vnable hee is of himselfe, or by any meanes which hee can vse, to free himselfe, eyther from his sinne, or from the anger of GOD due vnto it. For there is no condition so miserable, but that the hope of amending it (if there bee anie) will assuage the paine and grieve of it. But in this case, there is no hope, and therefore no comfort left to man, to whom it is altogether impossible, if hee respect himselfe, or any thing that any creature can do in his behalfe, eyther to shake off his naturall sinfulness, or to escape the punishment of eternall death belonging vnto it. For the former of these two, a carnall man may foster in his minde what conceytes hee will of his

owne excellencie and naturall strength, supposing himselfe to bee, although perhaps for the present, both outwardly wicked, and inwardly sinfull, outwardly filthy, and inwardly vncleane, yet able at his own pleasure to purge himself both frō the naturall corruption and from the outward act of sin: but the truth of Gods word teacheth the contrarie, to wit, that sin being by the fall of *Adam* made naturall to man, cleaueth vnto him as vnseparably, as the skin doth to his body, and as the spots to the skin of the leopard, which hauing their originall in the bones, marrow and most secret parts, cannot by any force or deuise be gotten out. He may indeede by his naturall strength repress the rage of it: hee may prune and loppe it, cutting off the superfluous boughes and branches of it, yet the roote, yea, the whole bodie of it will remaine vnmoueable in the secret parts of his soule, & send forth plentiful fruit in all the parts and members of his bodie at one time or other, as occasion is offered, as hath beene declared more at large else where. Likewise, for the punishment due vnto sinne, that can no way bee auoyded, not by hiding our selues in some secret place from God, for whether shall wee go
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from his presence who is euery where: hee is in heauen, and in hel, in the towne, and in the desert, he seeth as well at midnight, as at noon day. *Psa. 139.* If we say to the hugest mountains, *salv upon vs, and couer vs from the presence of him that sitteth on the throne, & from the wrath of the Lambe. Reue. 6. 16.* yet the eyes and hands of God will pierce thorow the highest hils and the hardest rocks, for they laide the foundations of them. But we hope perhaps to escape punishmēt, yea, though we cannot eschew his presence, & that by meanes of the great mercy and indulgencie of God, who delighteth not in the misery, anguish, and confusion of men, but in their saluation and happie estate, and therefore will no doubt bee easely entreated by the humble sute and pittifull mone of men, to pardon their sinnes, and if not to bestowe vppon them the crowne of eternall glorie, they hauing not deserued it, yet to remitte the punishment due vnto their sinnes. Thus doo many men imagine of God, and thus they imagin him not to bee God, who as hee is mercifull, so also he is iust: yea, hee is as iust as hee is mercifull, being in both respectes infinite, and therefore equall. And therefore it is no lesse impossible that G G D

should remitte the punishment due vnto sinne, then that he should do that which is contrarie to his owne nature. If it be here asked, how then doth God shew mercie on the elect: we answer, that he doth it not by remitting the punishment of their sin, but by taking it vpon himselfe, euen by punishing their sin in his owne person: and therefore there is no hope of impunitie left for the carnall man, but a fearfull expectation of wrath, the which although perhaps it bee in part deferred for a time, yet assuredly the day of iudgement, and of vengeance will come at length. Thus we haue brought this vnregenerate man to the sight or true knowledge of himselfe, and of his owne estate; to wit, the knowledge first of his sinfulness: secondly, of the punishment due vnto his sinne: and thirdly, of his impotencie, or inability, of mending this his euill estate. This is the first part of Repentance, and may fitly bee called by the name of the whole, to wit, Repenting, forethinking, or rather after thinking, and an after minde. For, in steade of that fonde conceate, which he had of his owne puritie, righteousness, and happinesse, he now seeth himselfe to be sinfull, guiltie of eternall death, and subiect to all maner of plagues

gues, miseries, and curses, both in this life, and for euer in the life to come. So that now he is in the same case with the Iewes, *Act. 2. 37.* who being pricked in their consciences by a sight & sence of sin: asked *Peter* what they should doo: the answer followeth in the next verse, *Amende your lyues, and be baptized for the remission of sinne, and ye shall receaue the holy Ghost.*

CHAP. II.

*Of the second part of Repentance,
called Humiliation,*



He second lesson, which a penitent person is to learne and practise, is Humiliation, the which will euen of it selfe followe the former: for that the affections following the temperature of the minde, it can not bee, but that as the conceate of holynesse, and happinesse, doth pufte vp a man in pride, presumption, ioy, and confidence: so the sight of his sinfull and wretched estate, should cast him downe in shame, sorrow,

and feare : of the which three the first respecteth sin it selfe, the other two by punishment of it. The first, the time past : the second, the time present : the third, the time to come. The first ariseth of the due consideration of the filthy and loathsome nature of sinne: for as *Adam* by comming out of the state of holinesse, into the state of sin had his eies opened to see the filthinesse of sinne, and his owne nakednesse, whervpon he being ashamed, desired to hide and couer himselfe: so a carnall man comming out of the state of senselesse securitie, wherein he neither knoweth nor considereth what sin is, into this state of repentance, wherein he conceiueth of sinne, as it is in deede, iudgeth himselfe in regarde of it, the most abiect man of all other, vnworthy of their companie, or to come in their sight : and therefore he declineth it, wherein this shame doth consist. Yea, when as this humiliation is vehement, he iudgeth himselfe the most vile creature on the earth, the most grieuous sinner that euer liued, although there be no such cause, hee hauing liued as orderly, & honestly, as vsually men do. For now he hath his eies fully bent vpon his owne sinnes, he hath fresh remembrance of them, and of all the circumstan-

ces aggrauating the hainousnesse of them,
and knoweth the particulars of them, the
which hee dooth not in other mens finnes.
This shame is not so proper and necessarie
a part of humiliation, as are the other affec-
tions of sorrowe and feare, for that it hath
place in those onely, who before their re-
pentance were giuen to great and notori-
ous finnes, such as are not vsually found in
the liues of men, and therefore are repro-
ued and condemned by all: as for ordinary
finnes, which may bee daily seene in men,
and from the which few are free, they doe
not worke this shame: for men are ashamed
in regard of them onely, who are lesse sin-
full, and therefore more excellent then the-
selues: yea, they are ashamed more in re-
spect of men, then of God, because the
presence of men is sensible, whereas they
ought to be so much the more ashamed in
respect of God, and of his holy angels, as
they are more excellent, pure, & more ab-
horring the filthinesse of sinne, then any
man is or can be: as we knowe that *Adam*
and *Eua* were ashamed of their nakednesse,
(or rather of their sinne, which made their
nakednesse shamefull, which of it selfe was
glorious) when as there were not any other
men to see it. And therefore, howsoeuer
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the Atheisme of men be so great, that they are not perswaded, and therefore not ashamed of the presence of God, yet all they who haue any dealing with God, or do any way seeke vnto him, must be more ashamed of their sins in respect of god then men: and yet to nourish this shamefastnes in regard of their brethren, as being good and profitable, for the more that they are humble towards men, the greater wil their humiliation be in respect of God.

The second part of inward humiliation is sorrow, which is a greuous sense of some present euill, as feare is of some euill to come: both which affections cannot but be great and vehement in this repentant, for that his eyes being now at length opened, hee seeth and feeleth himselfe to be in a most miserable estate, to bee for the present in slauerie to sinne and Satan, altogether destitute of grace & of al the means of attaining it, beside many temporall crosses wherewith hee is afflicted, and for the time to come in the very gnawes of the deuill, and in the vnquenchable furnace of the wrath of God.

It is not needefull that we should insiste in declaring how great and iust cause hee hath of sorrow & feare: yea, rather it is not possible

possible for vs to declare it in any measure. If we suppose a mā liuing in health, wealth, and all maner of pleasure, to haue this of a sudden made knowne vnto him, that he is condemned of treason committed against his Prince and countrey, and that therefore hee is forthwith to be depriued of life, and al those pleasures which he doth enioy, there being no hope of pardon which can not possibly be procured by himselfe or any other, it depending wholly in the gracious fauor & free inclination of the prince, who vseth to be greatly inflamed with anger against al such offenders, & not to spare one of a thousand of them : can wee fully conceiue in mind or expresse in word, the greatnesse of his greefe, sorrow, and feare? How much more greeuous and fearefull a thing shall wee then thinke it, to incur the displeasure of God, the losse of eternal ioy and happines, together with those endlesse paines, which are prepared for the wicked. And therefore when as wee see men labour and grone vnder this burthen of their sinnes and the anger of GOD, wee are not (as vsually men doo who haue no sense of these things) to iudge them as men subiect to foolish and melancholic passions, but rather to thinke and confesse
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that there is good cause why they shoulde be thus affected. Yea, this repentant is to giue himselfe to the daily and serious consideration of these things, that so this humiliation which is of great vse, and verye needfull in regard of his saluation, may bee procured. For, as it is often needfull for the preservation of the bodily life, that the patient be by detraction of blood brought to a swowne, and so euen to deaths doore, so it is needfull for the procuring of this spirituall life of the soule, that the repentant be by sorrowe and feare cast down, euē to the gates of hell, as one forlorne, and being in a most wretched estate. Thus the apostle writeth 2. cor. 7. 8. *I do not repēt me that I made you sorrowfull by an Epistle, yea, I am glad, not that ye were sorie, but that ye sorowed to repentance, not to be repented of: for worldly sorrow bringeth death.* But as this humiliation is carefully to be procured, in regard of the great commodities which it bringeth, which are afterward to be declared: so it is to be moderated, least that it driue to desperation, as in the place before named he warneth the *Corinthians*, that they doo not vse too great seueritie toward the incestuous person, least that he be swallowed vp of excessiue sorow. For it may easely come to passe, that men
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entering into a serious consideration of their sins, & of the iudgments of god denounced and executed against sinners, do plunge themselves into the gulfe of horror and desperation, out of the which they are hardly recovered: so fearefull a thing is the wrath of God, that euen one blencke of it is able to driue a sinner out of his wits, and vtterlie to astonish him. And what maruaile is it, that a sinfull man, who in respect of the anger of God, is euen as hay, stubble, or flaxe, meeting with fire, bee soone overcome, and faint vnder this heavy burthen lying on his conscience; when as euen Christ himselfe, who in himselfe was free from sinne, and whose humane nature was vpheld by the Godhead, to beare the burthen of Gods wrath, due vnto the sinne of man, was by the sense of it so amazed, and confounded, that all the faculties, both of his bodie and soule, were shaken and loosed: as, for the one, those drops of blood which he swet, and for the other, those wordes vttered in humane weakenesse and feare, *My God, my God, why hast thou forsaken me?* do plainly witnesse. So that if a short consideration and apprehension of the wrath of god could work such a strange effect in him, who knew no sin, what maruaile

uaile is it if in sinful men, it stir vp the very flame of hell fire: as to let all other examples passe, we reade of one *Francis Spira*, in whom wee may beholde the very picture of that spirituall torment of a gnawing and terrifying conscience, which is prepared for the wicked in the worlde to come. But it must bee preuented by hauing in the midst of the view of our wretched estate, the other eye set on the mercifull promises of God, made as touching the pardon of sinne, whereof although this penitent cannot haue any assurance that they belong vnto him, in that hee feeleth not as yet grace wrought in his heart, which is the onely earnest penny & pledge of saluation, and of the loue of GOD, yet hee may hope for it in time to come, it being like inough that GOD, who hath begunne this repentance in him, will also worke regeneration in his good time. And therefore there must in this case a meane be kept, so as wee be neither secure and senselesse in regarde of our sinnes and the wrath of GOD (much lesse puffed yp in pride and vaine confidence, supposing our state to be good and happy, when as it is wofull and miserable) nor yet swallowed vppe of excessiue sorrow and feare,

as if there were no hope of helpe left vnto vs, as many haue beene to whom the burden of this sorrow and feare hath beene so intollerable, that despairing of any other remedie, they haue by murdering themselves sought for ease in death and in hell it selfe, thinking that no state could be so euill, and therefore that any change would be good.

Sect. 2.

NOW further in this humiliation of a sinner, wee are to declare these two points: first whether it bee a worke of grace or of nature, and secondly whether it bee absolute necessitie for regeneration and saluation, or no. For the first, although it may seeme a worke of Gods spirit to haue a broken and a contrite heart, contrarie to that obstinacie, atheisme, and hardnesse of heart, which is in the wicked, yet it is a worke of nature, comming of that knowledge of good and euil, and that conscience of sinne, which remaineth in man since his creation. For wee are not to thinke that this humiliation is that true contrition and softnesse of heart, which hath place
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in those who are regenerate, and whereby they do easely without any resistance or delay, yeelde to the word and will of God, being at the first mooued by his promises & blessings to loue him, by his threatnings and iudgements to feare him, and by both to obey him : onely it is a seruile feare of punishment and of the anger of G O D, wherewith obstinacie in sinne may easely and doth often concurre. But why, will some man say, if this humiliation bee naturall, is it not, if not in al, yet in most men, as nature is the same in all? yea, why is it in so fewe as wee see, that it is not to be found in one of a thousand, and that almost al generally liue in pleasure and in senselesse securitie, without any conscience of sinne or feare of punishment? We answere, that the grounde of this humiliation is, the light of nature, not being neglected & suffered either to lie dead, or to decrease daily, as it doth in most men (for then it is not able to send forth this fruit, but is at length cleane extinguished and turned into meere Atheisme) but augmented by the written law and worde of God, and stirred vp by the iudgements of God. Otherwise this light of nature cannot worke this sorrowe and feare in respect of sinne and the anger of
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of God: for how can they haue a troubled conscience, who haue no conscience: or feare God, whome they doo not know to exist, at least not to do either good or euil? Hence it cometh that this humiliation is so seldome found euen among those who professe the faith, for that they haue no sound knowledge and settled perswasion of God, but a slight and wauering opinion, & therefore no great or vehement humiliation, but onely are sometimes disquieted in their mindes, in their miseries, and in the committing of notorious finnes, as euen the very Heathen are sometimes, of whom we reade, that they haue bene strangely stung in their consciences by heinous sins, and driuen by a fearefull senten^{ce} and expectation of Gods reuenging hand, into madnesse, horror, and desperation. And yet wee are so to esteeme this humiliation, as that which although it bee not a proper worke of Gods sanctifying spirit, nor any part of regeneration, yet it is a step toward it, and faire to be preferred before the contrarie, Atheisme and contempt of God.

In the next place wee are to enquire of the necessitie of this humiliation, whether it may be spared, or be so absolutely needfull, as that without it no regeneration or

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saluation may be hoped for. We answer, that it is needfull: for that no man can seeke to be eased of the burthen of his sinnes by Christ, vnlesse he feele the weight of them, or to be healed by him, vnlesse hee know himselfe to be wounded and bruised; yet it is not in the same measure, and alike vehement and manifest in all: neither is it needfull that it should so be. It is sufficient that the repentant haue a sight and sense of his sins, and so be, as he cannot but be, affected with sorrow and feare in respect of them, although there be not those horrible pangs of horror, which are in the repentance of some. The degrees of humiliation arise of these three causes: first, of the diuersitie of sinfulness in the repentant: for as the heavier the burthen is, the more it presseth down so, the more, and the more hainous that the sinnes of the repentant be, the greater is his humiliation: wherof it commeth that those fearfull agonies of sorrow and desperation are not vsually scene, but where many haynous sinnes haue gone before. Secondly, it ariseth of the diuersitie of those outward afflictions and iugdements, wherewith the repentant is punished: the which being of themselves grievous vnto him, and some tymes such as can not be borne by

by flesh and blood, without great perturbation and anguish of soule, and so being added to the inward burden of his sinnes, and of a troubled spirit (whereof the wise man asketh who is able to beare it) maketh this humiliation verie great. Thirdly, it argueth of the delay of grace, the which the Lord vouchsafeth to some far sooner then he doth to others, who being kept a long time in suspence, and not feeling that work of grace in their hearts, which they desire and expect, haue lesse hope of obtayning pardon of their sinnes, and so consequently greater feare in respect of the anger of god due to sinne: whereas otherwise beeing soone (some suddainly without any sensible humiliation, or time of repentaunce giuen vnto them) receyued into fauour, haue not the like cause of this excessive sorrow and feare. Lastly, the degrees of humiliation arise of diuerse apprehensions of the nature of sinne, and of the anger of God, For as the repentant thinketh the one more or lesse haynous, the other more or lesse intollerable: so is his humiliation lesse or greater: yet alwaies (as it hath bin said) it must bee in some measure, otherwise wee haue iust cause to suspect our selues, that we are not as yet in the state of grace, and

regeneration, into the which there is entrance but through this narrow gate, of shame, sorrow, feare, and anguish of soule: and therefore hee that cannot remember himselfe to haue beene in this low estate of humiliation, cannot thinke that he is as yet exalted by the remission of his sinnes, to the fauour of God: but must now at length labor to be thus humbled vnder the hand of God: not putting farre out of his mind the euill day, and all things whatsoever may any way vex or trouble him, as vsually and naturally men do, but rather laying this course of the wrath of god, and his sinnes committed, to his conscience, & suffering it, there euen to eate and fret away his heart and soule, till God in mercie take it away. Thus we leauing this poore distressed soule out of conceite with himselfe, esteeming himselfe the most vile and and forlorne creature in the world, & saying with himselfe: *O miserable man that I am, who shall deliuer me from this body of sin, and of death?* we go on to that which followeth.

Scilicet, 3.

Self. 3.

THUS much of the inward humiliation of the soule required in repentance: vnto the which the outward behauior must be correspondent, as we see that the apparell of men is agreeable to their condition, degree, and kind of life: and therefore we must now put on this repentant a black mourning weed, that so his outward behauiour may be sutable to the inward disposition of his mind: that as hee is in soule and conscience cast down by the sight of his sin, & the sense of the wrath of god: so he may behaue himselfe accordingly, and expresse his inwarde humiliation in all his wordes, deedes, and in the whole course of his life. But what needeth this, will some man say, considering that God regardeth not the outward, but the inward man, & wil accept a broken and contrite heart without these outward shewes and ceremonies? Yea, wee are flatly forbidden by Christ: *Mat. 6. 16.* to weare this hipocrites weede, of outward humilitie and holinesse. *When thou fastest, looke not sowre as hipocrites do, for they disfigure their faces, that they may seeme to men to fast. But when thou fastest, anoint thy head, & wash*

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thy

thy face, that thou seeme not to men to fast, but to thy father in secrete. We answered, confessing that outward humiliation being destitute of the inward contrition of the heart, is not acceptable, but abhorminable to god. Yea that sometimes it may bee omitted: as namely, when by vsing it, we shall incur the suspicion of hipocrisie, and a desire of vainglorie, in the which sense this prohibition of it, which Christ maketh, is to be vnderstood, yet it is a thing which God both liketh and requireth, yea, which is manie wayes profitable for him that vseth it. For God will be serued, both by the soule, and by the bodie, and will haue the inward holinesse of the one expressed and professed by the outward obedience of the other: yea it is a thing pleasing and acceptable in his sight, that there be an agreement and conformitie in al things belonging vnto vs: and therefore hee did in the iudiciall law forbid the Iewes, from sowing diuerse seeds in the same field, or frō making their garmēts half linnen, and halfe wollen: from mourning in a festiuall time. *Nebe. 8. 9.* or from ioying, and feasting in a time of mourning. *Isa. 2. 16.* How much more vndecent then wil hee thinke this repugnancie betwixt the soule and the bodie, that when the one weepeth

weepeth, the other should laugh: when the soule is humbled with sorrow and feare, the bodie should be puffed vp, and swell in ioy and pleasure: yea, this outward humiliation is very needfull and profitable in respect of the repentant himselfe: for as it is in all other partes of holinesse, the more they are practised by the bodie in life and action, the more they are confirmed and encreased inwardly in the soule: so the more that a man giueth himselfe to the vse of all the outward exercises of humiliation before men, the more doth he humble himselfe in the sight of God. Beside, this outward humiliation will be a great furtherance to another part of repentance, to wit, amendment of life, and a very effectuall meanes of mortifying the flesh, with all the corrupt lusts thereof. For it requireth an abstinence from the vse of worldly pleasures, by the which we know, that the flesh being hartned, is made to rebel, yea, to preuaile agaynst the spirit of God in the regenerate, and in all motions tending to holynesse, which can be in a carnall man.

Sect. 14

THIS outward humiliation must stretch it selfe over the whole behaviour and life of this repentant, and must haue place in all his works and deedes, for so we make it of two sorts, verball and reall: verball humiliation is commonly called confession, which is a readie and voluntarie acknowledgement of sinne, and of deserued wretchednesse, to God, and to man. It is a notable effect and signe of the true and vnfained humiliation of the heart. For euery man by nature, is charie of his owne credit and estimation, very unwilling to heare or admit from another, any thing tending to the impairing of it, but nothing goeth more against his stomacke, then that he himselfe should utter any thing any way tending to his owne disgrace, and so as it were throwe mire on his own face. Whereof it commeth, that men do by all meanes couer and conceale their owne faults and infirmities, and although they cannot stoppe other mens mouthes, yet they wil be sure to keepe their owne counsaile: so that whensoever a man is brought to a true, plaine and voluntarie confession of his sinnes, it is an vnfallible argument

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argument of great humiliation: and therefore god threatning *Leui. 26. 40.* extreame misery (in which the greatest humiliation hath place) vnto the people, saith, that the remnant of the people shall pine away in the land of their enemies, and shal confesse their sinnes.

In this respect confession is required, and hath alwayes beene performed in true repentance, *Pro. 28. 13.* *He that hideth his sin shall not prosper, but he that confesseth and forsaketh it.* Thus *Nehem. 9. 2.* in that publike repentance, the people were assembled together in fasting, sackcloth, and earth vpon them, and they stood and confessed their sinnes, and the sinnes of their forefathers. And likewise in the ministerie of *Iohn*, which was the ministry of the lawe and of repentance, more then of the Gospel and regeneration, the people that were baptised, confessed their sins, *Matth. 3. 6.* This confession is to bee made first and cheefely vnto God, against whom all sinnes are committed, and that for the illustration of his glorie: for by the sinne of man the puritie & holinesse of his nature is illustrated. Thus the Prophet *David* confelleth *Psal. 51.* *I know my iniquitie and my sinne is euer before mee. Against thee O Lord*

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Lord, I haue sinned and done euill in thy sight, that thou maiest bee iustified in thy sayings, and found pure when thou iudgest: behold I was borne in sinne, and in iniquitie hath my mother conceived me. Yea, this confession must be made simply, plainely, and fully, all excuses, pretences, and shifts being laide aside, without concealing either any sinne, although neuer so great and hainous, or any circumstance whereby the hainousnesse of it may be aggrauated. Secondly, this confession of sinne must be made to men, whereunto our repentant will much more vnwillingly yeelde, who although he should be much more afraide and ashamed to confesse his sinne in the presence of God, who is puritie it selfe, vncapable of any maner of pollution, yet hee is more ashamed of his sinne in the sight of men, because hee is not so fully perswaded of the presence of G O D, which is not sensible. But howe vnwilling soeuer he bee, it must be doone, and that euen for that ende cheefely, in regard whereof he is so vnwilling to doo it. For G O D knowing that nothing is more against the mind of a carnall man, then by laying open his greuous finnes and offences before the eyes of men, to incurre shame

shame and ignominie with them, with whom hee hath daily conuersation, and to abiect himselfe, his credit and estimation (which is dearer to him then his life) at their feet, with whom he hath continual emulation for credit, doth (to bring down his loftie stomacke, and to haue an infallible testimony of his grace and vnfaigned humiliation) enioyne this confession of sin to men.

Besides, this confession is profitable and often needfull in respect of his good that doth repent: for so by imparting to others the particulars of his state, and of those sins wherunto he is most subiect, he may receiue at the hands of his brethren a greater measure of comfort, edification, and strength to resist the said sinnes, then otherwise hee could do, and be freed from many doubts and errors which do greatly trouble & hinder him. And yet in making this confession to men, diuers things are to be considered. First it must be priuate, vnlesse the repentance be publike, that is, enioyned by the publike authoritie of the church, for the remouing of some publike offence. Secondly, there is no necessity imposed by the word of God of confessing sin

to

to any one man, more then to another, it being left free vnto the repentant to make choise of him, or thē whō he thinketh fittest for that purpose, of what calling or profession soeuer they bee. For if men haue this worldly wisdom, that they will not commit their bodies, & the curing of their bodily diseases, to any but vnto those, who are known to be learned, expert, faithfull, diligent, louing, and secrete (knowing that otherwise they should hazard their health, life, goods, and (in some case) their credit, how much more circumspect ought they to be in choosing this spiritual Phisician of the soule. And therefore choise must bee made of such as haue knowledge and experience in these spirituall cases, & chieflie of those that haue thēselues beene most humbled and cast downe by the sight of their sinnes, and haue drunke deepest of the cup of Gods wrath: as we know that Phisicians haue happiest successe in those cases, wherein they haue oftneft dealt, and most of all, if that they themselues haue had experience of them in their owne bodies. Thus the Apostle writeth, 2. Cor. 1. 4. *God dooth comfort vs in all tribulations, that we may bee able to comfort others with the same comfort wherewith we are comforted of him.* Againe, this

this spirituall Phisician, must bee gentle, tender, and indulgent toward his patient, least that by vnneedfull, and vnseasonable seueritie, he break quite in sunder the broken reede. And lastly hee must in anie case be endued with such wisdom and moderation, as that he be able to cōceale, yea, to couer from the eyes of men, the secrete infirmities which hee spieth in his patient, wherein if he be wanting, hee addeth one grieffe and crosse to another, and is to bee accounted a miserable comforter. To such men sinne is to bee confessed: otherwise no man is bound to disclose his secret faults and sinnes to any: yea rather to be carefull in couering them, as all men are and ought to be, in couering the shame and nakednesse of their bodies. Lastly, this confession made to man, neede not be so exact, but that many things may be concealed, euen whatsoeuer may be any way hurtfull, either to the confessor himselfe, or to any other.



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Self. 5.

AS in word, so in deede, and in the whole life and all the actions of it, this outward humiliation hath place: the which hauing once ouercome the soule, will easely bring vnder the bodie and all the members and faculties of it, as the King being once taken, the subiects yeeld without making any resistance. This reall humiliation consisteth in abstaining from the vse of all earthly pleasures, the which doo any way cherish the bodie, or refresh the minde. As namely gay, gorgeous, and soft apparrell, in steede whereof wee know, that the Church and children of God in their publike and priuate humiliations, did vse to put on rough sack-cloath, a garment verie vnpleasant either for the wearer to feele, or for others to beholde: not that a Christian ought to vse any strange or insolent attire, and so to make himselfe the common byworde of of the people, and his priuate repentance publike, but onely that as much as may bee, without any publike note, hee abstaine from braue and costly garments,
by

by the which his minde might bee purged
 fed vp with pride, and tickled with vaine
 and foolish pleasures, and rather vse
 that graue and meane garment, which
 may put him in minde of that wofull e-
 state wherein hee standeth. Secondly;
 hee ought to abstaine from the ordina-
 rie vse of merrie and ioyfull companie,
 yea, to be more sparing, and to take lesse
 pleasure in the companie of his dearest
 friendes, the which all men doo account
 great pleasure, and some the greatest of
 all others. So wee reade *Iaerl 2.16.* that
 in publike humiliation (vnto the which
 priuate must be answerable, though not a-
 like in all respects) G O D commaundeth
 the bride and the bridegrome to come
 out of their marriage Chamber, and to
 breake off that societie, which of all o-
 ther is the nearest, and most pleasant:
 As also the Apostle counselleth vs, *I. Corin-
 thians 7. 5.* But especially this ab-
 stinence must haue place in meate and
 drink, the which comming nearest the bo-
 dy, or rather piercing into the midst, yea
 into the most secret parts of it, do most af-
 fect the soule, putting it beside al modera-
 tion & due regard of that estate wherein it
 is, yea, driuing it as a mighty tempest doth a

filly

filly ship hither and thither, from one extreame to another. For so we know that a daintie and full diet, as at the first entrance, by heating the body, it inflameth the soule stirring vp in it excessiue ioy, pleasure, boldnesse, confidence, & presumption, so soone after it putteth it into a new temper, lul-ling it asleepe in senselesse securitie, and euen drowning it in a drouisie forgetfulnes both of God and of it selfe: as Christ forewarneth, *Luk, 21. 34. Take heede that ye be not overcome with sleepe & drunkennesse, and so that day come upon you vnawares.* And therefore, as all other Christians, so especially this repentant ought to beware of filling the belly, and pampering the flesh, of being too diligent in nourishing it within, and cherishing it without: otherwise it cannot be that this his humiliation should bee effectually, and either acceptable to God, or profitable to himselfe.

Thus much of outward humiliation, the which although it will followe euen of it self inward humiliation being vehement (for as the fountain so are the streams: yea, the greatest ioyes and sweetest pleasures, euen life it selfe is bitter to the distressed soule) yet for so much as it is seldome vehement in carnall men, therefore it is carefully

to be preserued by these outward meanes, as by continuall watch and ward, least otherwise it escape away from vs. Yea, it is of great force (comming from a broken and contrite heart) to moue the Lord to pitie, and to procure a blessing at his handes: for if the hypocriticall humiliation of *Achab* did preuaile, howe much more forcible will it be, when it is ioyned with the inward contrition, whervnto god hath made this promise, *I will resist the proud, and giue grace vnto the humble.*

CHAP. III.

Of resolution to repent, and the hindrances thereof.

Sect. . I.



Who euer desireth to haue that spirituall regeneration (without the which there can be no hope of saluation) wrought in his soule by the spirite of God, must in the first place set himselfe to seeke it with all care and diligence, by all means possible. For so it hath pleased god to saue men, not

as dead and sencelesse creatures, vnable to moue, or to do any thing for theselues, but rather to make them the workers of their owne saluation, by enioyning them this taske, to vse what meanes they can of renewing and sauing their owne soules. Wherein God hath not dealt hardly, but most reasonably & louingly with man. for if the lest commoditie in the world be worth the seeking, and he altogether vnworthy of it who scorneth or irketh to take paines in seeking it: what is more meete then that spirituall regeneration, and eternall saluation bee sought for, before they be had. Again, we know, that God and man being now separated by sin, and as farre distant the one from the other, as the heauen is from the earth, it is vnpossible for them to meete, vnlesse the one moue towards the other. And therefore, as it is meete and needfull that the inferiour seeke to the superiour, the begger to him who is rich and liberall, the sicke man to the Phisician, the offendant to the mercifull Prince: so it is the dutie of man to seeke for remission of sinne, for spirituall life, health, and wealth at the hands of GOD, the onely giuer of all good things. To this dutie the Scripture doth euerie where exhort vs. *Amos 5. 6, Seeke the*

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the Lord and line. Matth. 6. 5. Sake the kingdome of God, and the righteousnesse thereof.

Matth. II. 28. Come unto mee all yee that are wearie, and laden, and I will ease you.

And yet it is generally neglected of men, who contemning this counsaile and commaundement of God, and being altogether carelessse of their owne saluation, spend all their time, strength, and wit, in seeking and enioying worldly pleasures: but as for this spirituall life of their soules, they neuer thinke or dreame of any such matter, as Christ witnesseth of the Iewes. *Ioh. 6. 26*

That they sought him not for his miracles or doctrine, but because he had filled their bellies with bread. But that we may be stirred vp to the performance of this so needfull a duty, which we owe both to god & to our own soules, we will first set down briefly a fewe motiues or reasons perswading thervnto, and in the second place, remoue those hinderances by the which men are usually kept back frō this seeking of regeneration & saluation at the hands of God. For the first, we shal not need to go farre for arguments, if that we would but consider our present estate in this worlde, the which for the most part is so full of troubles, griefes, crosses and miseries, that it maketh men

wearie both of it, and also of theſelues, yea, to deſire at one time or other to be rid of it at al aduenturs, although they know not of any better, or of any other eſtate. Yea, a litle paine of bodie, or ſorrow of mind (from the which no condition can be free) marreth a great feaſt of pleaſure and happineſſe, making vs forget it quite, yea, making it bitter and vnpleaſant vnto vs. And if wee ſhould ſuppoſe an earthly paradise, hauing in it the perfection of worldly pleaſures, yet we muſt needes acknowledge the vanitie. of them, in that wee are not ſure to enioy them for the ſpace of one houre, not knowing how neare our bodies, and liues drawe to their end: and if they continue long, they will of theſelues waxe loathſome vnto vs. And therefore, as we account that man very vnprovident and fooliſh, who hauing things needfull for one or two daies, therein reſteth altogether careleſſe of the time to come: ſo wee may well iudge all carnall men more then mad, who hauing no certaine ſtate of life in this worlde, no not for one quarter of an houre, do not ſeek for it at the hāds of god (yea, they reiect it being offered) an euerlaſting and vnchangeable ſtate of life, ioy, glory and happines in the world to come. Let vs therefore giue eare, to
that

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that good counsell which Christ himselfe giueth vnto vs *Iohn. 6. 23. Labour not so much for the meat which perisbeth, as for that meate which endureth vnto everlasting life: And Mat. 6. 19. Lay vp for your selues treasures, not on earth, where the moth & canker wil corrupt, yea, where the wormes will consume your selues, but lay vp treasure in heauen, where there is no corruption to be feared;*

Sect. 2.

NOW wee come to the hinderances, by the which men are staied from seeking for regeneration, and saluation: the which although they be many and diuerse, as men do diuersly conceaue amisse of the truth, yet the most vsuall of the are errors, or false conceits about this doctrine of regeneration. To this head we are to refer, first the ignorance of spiritual regeneration: secondly, despaire of attaining it, as being a supernaturall, and an impossible thing. For the first. The doctrine of this supernaturall, and miraculous regeneration, hath beene in all ages, and is at this day receiued by many liuing in the church, who cōfesse indeed that man is sinfull, & must be holy & righteous before that he can please God, and attaine to saluation: yet they think that this sinful-

ness is not so deeply imprinted into the nature of man, as are the spots into the skin of the leopard, as the scripture speaketh: but rather that it may be easily shaken off, and laide aside as a loose vpper garment, as mans pleasure: that it cometh rather by imitation of those with whom we liue, then by propagation frō the fall of Adam, by the particular default & wilfulnes of seuerall men, who might be holy and pure if they would, then from any generall corruption of the nature of mankind: and lastly, that it is not a total spreading it self ouer al the faculties of mans soule and bodie, but onely in this, or that part, as men are by nature or custom given to this or that vice, some to one, others to another, & as they think of māns sinfulness: so they do, & must of necessity think of the cōtrary holines, to wit, that man hath it in part by nature, & may haue it wholly at his pleasure by good education, moderatiō, & such other means as he may vse, without any supernaturall worke of God. Hence cometh, or rather foloweth of necessity that greuous error of iustification by works, inherent holinesse, & mans owne righteousness, wherewith the church hath bin hitherto, & will be alwaies hereafter infected, as with a cōmon plague & popular disease. For
that

that it was a receaued opinion among the
Iewes before the time of the gospel, it ap-
peareth plainly both by that cōfutation of it
which y^e apostle maketh. *Rō.2.* & by the o-
pen profession of that natiō in all ages since
the time of the Gospel Likewise, that it is
maintained of infinit multitudes of christi-
ans at this day, it is so manifest that it need-
eth no prooffe The cōmon beliefe & con-
fession of learned and ignorant mē is this,
that they hope to be saued by their good
meaning, and good workes, but they neuer
think or speake of any such regeneration as
the scripture teacheth: & many of those who
do according to the worde of God ascribe
mans sanctification & regeneration to the
grace of god, meane the naturall operation
of mans will enclining it selfe to good, the
which in some sense they do truly think &
call the grace & gift of god. Of this opinion
was *Nicodemus* a great Rabbi in Israel, who
was amased; whē he heard Christ teach this
doctrine of regeneration as hauing neuer
heard of any such matter before And ther-
fore when Christ taught that vnlesse a man
were born again, he could not possibly en-
ter into the kingdom of heauen, he maketh
this carnall reply: must mē return into their
mothers wombes, and so be borne againe.

This ignorance of regeneration is the most common hinderance, why men doo not seeke after it: for how can they desire (much lesse seeke) that which they do not know? neither is it any great maruaile that so many are ignorant of it, considering first that the selfe-loue which is in man by nature, maketh him to thinke farre better of himselfe, of his owne nature, strength, and faculties, then he should do. And secondly, that the naturall reason of man wil hardly admitte any supernaturall or miraculous worke, resting it selfe in it selfe, that is, in the inherent vertue, and ordinary course of naturall causes. But we are to thinke far otherwise of these things, and renouncing these greuous and damnable errors, to learne and hold out of the word of God, that it is no lesse impossible to make the corrupt nature and naturall faculties of man cleane and pure, his sinfull life and actions good and holy, or his person being guilty of sinne and eternall death, iust and righteous, by any meanes which either man or any creature can vse, then it is to make an Ethiopian white by washing him with water. Yea further, that no seruice of God, though neuer so solemne and deuout, no good workes, though neuer so many and
excellent,

excellent, no good meaning, though neuer so simple and innocent, no vprightnesse and integritie of life and conuersation, though neuer so great; no worldly prerogatiue whatsoeuer, can make a man acceptable to God, much lesse partaker of eternall glorie, both which belong onely to those, whose natures, mindes, willes, and affections, it pleaseth him according to his eternal will and counsell to change and renewe by the mightie power and miraculous operation of his spirit. To conclude, we are to looke for saluation by no other meanes, but onely by regeneration, and to seeke for regeneration, not in our selues (for that were to seeke heauen in earth, or rather in hell) or by any vertue, power, or qualitie in our selues, but only at the hands of God, to whom onely the glory both of the first and of the second creation is to be giuen, and to beware least that wee be decciued with this common errour, esteeming finne and holines to be nothing but as morall vertues and vices, spirituall regeneration nothing but good education or philosophicall institution, godlinesse nothing but honest behauiour, christianitie nothing but ciuilitie, the which differ as much, as do the shadow and the substance of
of

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of any thing. Otherwise we shall seek God where he is not to be found, and so without all question loose our labour.

Sect. 3.

THe second hinderance, whereby men may be, and are kept backe from seeking for regeneration is another false opinion, and conceite of it, whereby men despaire of attayning vnto it, considering either themselues to bee so wholly dead & rotten in sinne, that they cannot imagine how they shouldeuer bee restored to the spirituall life of holinesse, or else this doctrine of the supernaturalnesse of regeneration, as being a diuine and a miraculous worke. This hinderance is contrary to the former: in the one, man thinketh better, but in the other he thinketh worse of his naturall estate then it is indeed: in the one he presumeth of his owne strength, in the other he despaireth of the goodnesse and power of God. in the one hee thinketh regeneration more easie, in the other hee thinketh it a more difficult matter then it is. This hinderance is not so common as the other, for there are very few that doe either know or acknowledge the doctrine of

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of supernatnall regeneration. Yet it will easily follow of that doctrine, for men will soone bee put backe from seeking and despaire of attayning to that which they hear to be miraculous & contrary to nature. For so we read *Ioh. 6 66.* that wheteas Christ taught *That no man could come vnto him, & be in truth his Disciple, vnesse it were giuen vnto him of the father:* And as he saith *v. 44.* *except the Father draw him,* that many of his disciples went back & walked no more with him. But the truth of this whole doctrine we haue plainly set downe *Math. 19. 23. 24. 25. 26.* Where Christ hauing sayd that it is hard, yea impossible for a rich man (and so for all sortes of men, although the rich, who abound in worldly pleasures are further off) to enter into the kingdome of heauen, driueth his Disciples to this desperate conclusion, *who then can be saued?* or to what purpose then should any man goe about to be saued: wherunto Christ maketh this answer, *Indeed with man it is impossible, but not with God.* That is, although it be impossible for any man to regenerate either himselfe, or any other, yet to God it is not only possible, but also easie: & therefore no man ought to be discouraged from seeking or despaire of attaining it, but account it an easie

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easie thing) as the Apostle doth Rom. 10.
 where he preferreth the Gospel before the
 Law, in this respect, for that it teacheth a
 most readie and easie way of attaining to
 saluation, namely the beleefe of the heart,
 and the confession of the mouth, whereas
 the Lawe requireth perfect obedience,
 which no man liuing is able to performe.
 The which dissimilitude is not in the con-
 ditions themselues, (for they are both a
 like hard, both being altogether impossi-
 ble, it being as easie a thing for a carnall
 man to fulfill the morall lawe, as it is for
 him to worke in himselfe true faith and
 confession, the which two are all one in
 effect) but in this, that God accompani-
 eth and assisteth the ministry of the Go-
 spell with the miraculous operation of his
 spirit, whereof the ministerie of the Lawe
 being destitute, is but a dead letter, un-
 able to saue the hearer. So then, regenera-
 tion, which in respect of the strength of
 man is altogether impossible, is easie in re-
 spect of G O D, who is no lesse able to re-
 store the soules of men to their first puri-
 tie, then hee was in the beginning to cre-
 ate both bodie and soule: But all the
 doubt is in the wil of God, whether that,
 as he is able, so he be willing to worke re-
 genera-

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generation in euery one that seeketh it. If hee bee willing, then surely either euery one may attaine to regeneration: which is vndoubtedly false, or else very fewe doo seeke after it: the which may be greatly wondered at, that most men should be so carelesse of their owne saluation, as not to thinke it worthy the seeking. If hee be not willing to grant it to all that seeke it, then regeneration remaineth as impossible a thing for man to attaine, as if it were impossible to God to worke it in man: and men haue cause to abstaine from that, which neither themselues are able, nor God willing to bring to passe. Wee answer, first that it is not so easie and ordinarie a matter as it may bee supposed, for a carnall man to seeke for regeneration and grace, the which is contrarie to his nature. Secondly, if (as it commeth sometimes to passe) he do in some sort desire it, and set himselfe to seeke it, yet he doth not perseuer in this minde and desire as he ought, but faintly in well doing, and so returning to his olde bias, ceaseth from seeking, and looseth his labour. But let vs suppose that, which although it bee very rare, and scarce to bee founde in a whole age, yet it is not impossible, to witte, that a carnall

Small man doth set him selfe with a resolute purpose of heart to seeke for regeneration, and that in the carefull and painefull vsing of all the meanes of attayning it, he spend and end his dayes: whither is he sure to obtaine his desire, or may happily loose all his labour? we answer, that although God haue appointed, that the carefull seeking of regeneration, should bee the ordinary meanes of obtayning it: yet he hath not so tyed him selfe to the meanes, that it should alwayes, & of necessity bring forth the effect, but hath left it free to him selfe, whither to giue good successe and a happy issue or no. Whereby it may come to passe, that a man may desire and seeke for regeneration, and yet die a carnall man, out of the state of grace and life. Yet wee are both in our selues, and also in others to hope the best. And in that hope both to beginne without despaire, and to continue without faynting in the carefull seeking of grace, leauing the euent to the will and good pleasure of the almightie God. Yea further, we are to take heede, that no wrong opinion arise hereof in our mindes, as it commeth vsually to passe in men carnally minded, who in this case will not sticke to say, that God dealeth
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both vnfaithfully in withholding grace, hauing made this solemne promise in his word: *VVho soeuer seeketh, shall finde, and who soeuer knocketh, shall haue the dore of grace sette open vnto him*: and also, vniustly both in punishing him for the want of it, whom hee knoweth to haue done what so euer is in the power of man for the attayning of it, and also in not recompensing his painefull endeouours, by graunting his requests, and giuing grace. We aunswer, that God in withholding his regenerating spirite, the worker of grace from men, doth them no manner of wrong: for his graces being his owne, it is lawfull for him to doe with them what he list. He was not bound in the beginning to create man in naturall life and holinesse, how much lesse then is he now bound to restore those blessings vnto him, hauing so vnthakfully, wilfully, & rebelliously deprived him selfe of them. As for Gods promise (the which we confesse is to be perfourmed to those who are vnworthy offauor, for otherwise mans vnthankfulnes should make God vnfaithfull) howsoeuer they are propounded in general terms, yet they be \bar{o} g to the elect only to wh \bar{o} God doth perform the to the full. As for the reward due vnto the painefull seeking

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seeking of grace, man when he hath taken the greatest pains in this behalfe, hath done but dutie, nay he hath not in any measure done his dutie: for one regenerate (much lesse a carnall man) cannot seeke for grace, so as he ought, and therfore when he hath done all that he can, he is but an vnprofitable seruant. But besides all this (so endles is the mercie, goodnesse, and equitie of God, yea, so great is his desire to make him selfe manifest to all men in these respects) that it pittieith him to see any thing made frustrate of the expectation in any good endeouours, that rather then he will not do good, hee will do it to those who are euill, and that rather then he will seeme vniust in not rewarding that which men doo falsly thinke to be good, and to deserue good, he will (in some sort, not in truth, for it is lawfull for him to bestow his blessings on whō he will, euen on the wicked) be vniust in rewarding men for that which hee knoweth to be sinfull.

Thus this carnall man in seeking grace, doth not either loose his labour, or lacke his reward: for by this meanes, he doth not onely purchase vnto himselfe temporall blessings at the hand of God: but also escapeth those fearefull plagues, which are
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powred on wilfull and obstinate sinners in this life, as wee reade. *1. King. 21. 28. 29.* that *Achab.* did by his hypocriticall humiliation, yea, that grieuous damnation, which abideth them in the life to come. As for the guilt of eternall death, it is madnes to imagine, that it should by this meanes be auoided, seeing it is procured by these, and the best actions of a carnall man, the which comming from a corrupt fountain, cannot but be sinfull and impure.

Sect. 4.

ANother hinderance of seeking regeneration is another erroneous opinion conceaued of it, to wit, presumption of the power & goodnes of God. It is to be seene in all those, who thinke that God will in his good time worke grace in the, although they themselves take neither care nor pains about any such matter, yea, although they go a cleane contrary way, liuing in all manner of sinne, and altogether carelesse of the meanes of their regeneration and saluation. To this we answer: first, cōfessing that god, as he alwaies can, so sometimes doth, worke regeneration without any meanes, euen in those who neuer thinke nor dreme of any

such matter, and haue not so much as either the knowedge, or yet a desire, either of grace, or of saluation, being, as we read, Ro. 10. 20. *found of those who did not seeke him, and made manifest vnto those, who did not so much as once aske for him,* as we may see plainly in the said Apostle, who found God, & grace, when as he did not only not seeke or follow them, but also fle as farre off from them as hee coulde. Thus regeneration is compared to a treasure, lying hid in the fielde, and beeing founde by him who looked for no such thing in that place. And thus wee neede not doubt, but that many comming to heare Gods worde, for fashions sake, or in a wicked desire of hindering it, and hurting the professours of it, haue bene of a suddaine wonderfully conuerted, and effectually renued. Thus it pleaseth God sometymes to worke regeneration without any meanes, that it may bee seene to come, not from anie vertue inherent in the meanes, but from the powerfull operation of his spirite: yet this is not his ordinarie, and vsuall manner of working, according to the which hee doth nothing without some kinde of meanes, no not in miraculous and supernaturall actions, wherein the meanes doth not helpe forward the matter

matter any ioy, but onely is vsed for a shew
or colour, to hide the immediate working
of God, whose glory it is to keepe himselfe,
his counsels, iudgements, and manner of
working, secrete and hid from the eies of
men, as we read. *Pro. 25. 25.* Thus he healed
Naaman by washing him in Iordan, and the
sicke in the primitive church, by anoynting
them with oile. And thus he raised the wi-
dowes sonne, *2. King. 4. 35.* from death, by
laying the warme bodie of *Elizew* vppon
his dead and colde bodie: and thus hee
healeth the sickneses of the soule, yea, re-
storeth it frō death to life, by the preaching
of the word: in all which miraculous acti-
ons, the meanes are not in any respect able
to bring forth the effect, yet they haue in
them a vertue tending to that end, wherto
the effect may easely bee ascribed by car-
nall and ignoraunt men. So that al-
though GOD can alwayes, and dooth
at some times worke regeneration with-
out meanes: yet ordinarily hee vseth
meanes, the neglect or contempt where-
of, is an impious tempting of God, and
presuming of his goodnesse. Hence it is
that regeneration hath place, and is to
bee found, not among the Iewes, Turkes,
Moors, and other Infidelles, but

onely in the Church of God, wherein his worde is preached, his Sacraments administered, and all other meanes of beginning, and continuing grace daily vsed: yea, of Churches professing the name of Christ, as some are more pure and sound in doctrine, more diligent and zealous in seruing God, and in vsing all Christian exercises: so they haue oftner experience of this miraculous worke of God, putting his helping hand to the godly endeouours of his seruants. Yea, of Christians, those who are carefull and painfull in seeking and seruing God, are farre lyker to attaine to grace, then they who are otherwise: euen as they are lyker to retaine and recouer their health, who are carefull in vsing a competent diet of meate and medicine, then they who do carelesly distemper themselves in sicknesse, and in health; nor regarding what things are wholsome or hurtfull for them.

Sect. 3.

THUS much of the false conceits, or errors conceaued of regeneration, by the which men are hindered from seeking it: the first, being the ignorance of spirit.

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all regeneration: the second, despaire of obtaining it by any means: the third presumption, or a perswasion of getting it without meanes. Nowe wee come to the other hinderances, whereof (to let the rest passe) these three are most vsuall: the first is infidelitie, & Atheisme: the second, worldly cares and pleasures: the third, is offence taken at those who professe this regeneration. For the first, although it may seeme a thing not to be named in the Church of God, yet many of those who professe themselves to be Christians, haue in their hearts and mindes no other religion then Atheisme, no God, but their owne bellies, no hope of any other world, then this which they presently enioy. They say in their hearts, that there is no God nor diuell, no heauen nor hell, no reward for the godly, nor punishment appointed for the wicked, no truth in the scripture, and that it is but folly to serue God: or at the least, they do so doubt of the truth of these things, that they are not by the consideration of them, either moued to any good, or restrained from any euill: as the apostle writeth to the *Corinthians*, among whom the doctrine of the resurrection from death was called in question, that some of them were ignorant of god, that is, were

meere Atheists. That this is the religion of many christians, it appeareth both by their liues & dealings, which are altogether void of conscience, and the feare of God, and also by the plaine and voluntarie confession of the simpler sort, being by sicknesse, feare, hope, loue, or anie other meanes, made to declare their conscience in this behalfe. These men cannot possible seeke for regeneration, seeing that they make no account of eternall saluation, wherevnto it leadeth. And therefore this hinderance cannot be taken away, but by prouing that there is a God, who hath promised (and will certainly perfourme it) eternall saluation vnto all those that seeke for it, as they ought to do. But wee are not heere to take in hande the demonstration of the principles of religion, the which requireth manie seuerall tractates. Yet as touching this ignoraunce of GOD (the which contayneth in it all errors whatsoeuer) it may be refuted by as manie arguments, as there are creatures in the worlde, all which ioyntlie and seuerallie doo preach and make manifest the Deitie, power, wisdom, and goodnesse of GOD, to all those who are not wilfully blinde, and doo not put
out

out their owne eyes: not onelie to Christians liuing in the Church, as in the cleare light of the word of God: but euen to Infidelles remayning in darknesse, and in their naturall blindnesse, as wee reade *Roman. 2. 20.* *The Godheade, that is, the eternitie, and power of God, may be behelde in the creatures.* For wee must of necessitie suppose some infinite power by the which they were made, and are continually ordered and preserved: and some great king and monarch hauing authoritie ouer the whole world, and who will one day call all his subiects to account, and giue vnto euerie one according to their workes.

The greatest obiection which the minde of man maketh agaynst the Godheade, and the most forcible motiue to this infidelitie, is the inuisibilitie, and insensible secrecie of GOD, and of his actions, in that hee dooth not continually shewe foorth his omnipotencie in newe and straunge myracles, his iustice in punishing sinne, and rewarding good deedes, his presence in hearing those that pray vnto him, but suffereth all things to go according to the ordinarie course of Nature, yea, (as if hee had layde aside the administration of the worlde) the wicked

to prosper, and the godly to be afflicted. As for the creation of the world, although in it selfe it bee the greatest miracle that can be, yet it being daily and continuall beheld, ceaseth to driue men to admiration, or to acknowledge the power of God; as the common prouerbe sayth, that a wonder lasteth but nine dayes. Yea, this secrecie of God is greater now in the time of the Gospel, and in these last ages of the world, then it was in former times, as God hath reuealed himselfe in his word farre more clearly then he did at any time before, and as the last iudgement dooth more and more approach: whereas before he did reueale himselfe by many meanes, as namely by visions, dreames, apparitions, miracles, tēporall blessings & punishments: but now in these last ages of the world, god doth not shew himself to men in any such maner, but doth hide himself frō their eies: wherby it cometh to passe, that many carnall men beleeuing nothing, but that which is sensible & palpable, come to this extreame blindnesse of mind, as to think that there is not a God in the world, or at the least to doubt whether there bee one or no: and no maruaile that this secrecie of God moue the carnall man to atheisme, when as the godly themselves haue

haue oftē their faith shaken with this temptation. But both carnal and regenerate are to take heede that this roote of infidelity doe not spring vppe in their hearts, and make them depart from the lining Lord: and that by considering that God doth of set purpose in great wisdom, keepe him selfe secrete, as in diuerse other respects, so especially for the triall of men both elect and reprobate. For as a wise master of a family desiring to know the disposition of his seruants, hideth himselfe in a corner, or behind a cloth, and there both beholdeth the vnrulinesse and misdemeanour of some, & also perceiueth the vertues of others of them, the which they would neuer haue shewed in his presence: so God doth in a manner absent him selfe from the world, that both the faith of his seruants, and the outrage of sin in the wicked ones, may be made manifest.

Sect. 6.

ANother hinderance, by the which men are withheld from seeking regeneration, are the cares and pleasures of this present world, by the which they are so entangled and euen wholly possessed, that they haue not leysure so much as once to think

thinke on their saluation, or any meanes of attayning vnto it. The cares of the world hinder those, who haue not attayned to so good and settled estate as they desire, who thinke that they may lawfully deferre to prouide for their soules, vntill they haue prouided sufficiently for their bodies, about the which they are so continually busied, and employed, that they cannot afford any time to thinke (at the least not seriously as they ought to doe) on God and godlinesse.

Thus men excuse them selues for not comming to Christ *Luc. 15. 17.* One cannot come because he hath bought a farme, the which hee must of necessity goe and see. Another, because he hath married a wife. The third, because he hath bought Oxen: but these men take a wrong course, and as wee say, set the Cart before the horse: For they should *First seeke the kings dome of GOD and the righteousness thereof, and then all these things would bee easie vnto them:* that is, gotten with great facility and in great abundance, *Math. 6. 33.* and that by the secrete and wonderful blessing of GOD, who giueth temporall blessings also to those that seeke for spirituall graces at his handes, as hee
gaue

gaue to *Salomon* not onely wisdomē and knowledge, which he asked, but also great riches, honour, and worldly glory, as a mends, yea as a reward, because hee had in his choise preferred wisdomē before earthly blessings. Wee doe not deny but that men may lawfully, yea must of necessity, haue care of their temporall estate, yea so much the greater, as it is worse and more vnsettled: For if the body perish for want of things needfull for it, how shall the soule be endued with the life of holinesse? seeing that as the tree falleth, so it lieth, and he that dieth a carnall man, cannot rise spirituall. But this is our meaning, that wee doe not (as vsually men doe) so suffer our selues to bee ouerwhelmed with the cares of the world, that we neglect and forget to seeke after God, but that in all wants, miseries, and troubles, in all conditions whatloeuē, our chiefe care, study, desire, and endeouour bee sette vpon those things which concerne our eternall saluation. For if we be in good estate, in respect of temporall things, we may the more freely serue God; if distressed we haue the more need to seek to him. Yea we are to suffer rather our bodies to pine away for want of food, then our soules to cōtinue in the state of sinfulness and

and of death. For what profiteth it a man to
winne the whole world, if he leese his own soule.
But if the soule bee once endued with the
life of holinesse, the body may well sleepe
for a season, but it cannot possibly die for e-
uer. And therefore let vs alwaies remem-
ber those heavenly sayings vttered by
Christ Luke 10. 14. *Martha, Martha, thou
carest and art troubled about manie things, but
one thing is needfull: Marie hath chosen the
better part, which shall not be taken from her.*
Likewise for worldly pleasures, as the see-
king so also the enioying of them being
now got, is a hinderance to the seeking of
regeneration: For although in all likely-
hood, men hauing the world at will, and
being euen glutted with the aboundance
of worldly pleasures, should learne by ex-
perience that which reason could not teach
them, to wit, the vanity, vncertainty, and
loathsonnesse of them, and so be driven to
seeke for some plire and permanent happi-
nesse, yet they make no such vse of prosperi-
ty, but the more they haue, the more they
desire, enlarging their appetite, and inuen-
ting daily new and freshe pleasures, as the
Prophet describeth them. *Amos 3. They
put farre from them selues the euill daie, and
approach to the place of iniquity, they lie and
stretch*

stretch them selues vpon luorie beds, eating Lambes from the flocke, and Calues out of the stall: They sing to the sound of the Viole, and inuent to themselves instruments of musick, like David: they drinke wine in bowles, and annoint them selues with the best ointment, but neuer thinke on the affliction of Ioseph, or yet on their owne saluation: Thus doth aduersiey and prosperity, want and abundance hinder men from seeking after God, whereas miseries and crosses should diue men to God, the only giuer of all good things: and temporall happinesse, should put them in minde of true and eternall happinesse in heauen.

Sect. 7.

THe last let, by the which men are hindered from seeking regeneration, is offence taken at those, who doe professe them selues to haue attained vnto it, and to be those in whom this supernaturall and miraculous worke of grace is wrought by the power and finger of God. These men doe often incurre the mislike, anger, and hatred of others, insomuch that not onely their persons, but also their profession becommeth odious vnto them. The causes of this offence are these, First, the diuersity

in iudgement, affection, disposition, in words, deeds, behaviour, and whole course of life, whereby they differ from others, sometimes of necessity as in matters of conscience and importance, sometimes in light and indifferent matters, wherein they might much better agree and ioyne with them. Another cause is the contempt eyther true or supposed of vnergenerat men, as of those who are in a most wretched estate. For often they who professe this regeneration, doe either thinke too hardly, and vncharitably, or else vtter vnreasonably and indiscreetely, what they truly thinke of others. Yea although they doe not offend in these respectes, yet men of lewd behaviour, and dissolute liues will (& not without cause) thinke that those who liue iustly and vprightly, haue a base opinion of the: by the which means, it cannot be but that their affection should bee alienated from them. Lastly, euen those who haue receiued grace frō God (much more they who make profession of that grace, which they haue not) haue in them manie wants and infirmities, yea sometimes great vices and sins, by the which they do iustly incur the offence of men. By these and such other means, it cometh often to passe, that
carnall

earnal men conceiue such a mislike of those that professe regeneration, that they cannot abide to hear of it, or of any means tending vnto it. For the remouing of this hinderance it is the part of al those, who haue receiued this great fauor at the hands of God, to be renued by his spirite, to vse all diligence in not giuing offence either to Iew or Gentile, to Christian or Infidel, to one or other, and so not to make so excellent a thing as regeneratiō is (it being the only miraculous worke of God which hath continual place in the Church) to bee euill spoken off. But forsomuch as when they haue done all that they can, offence wil be taken where it is not giuen, and for that we haue not to deale in this treatise with mē already regenerat, that wee should shew how they may liue without giuing offence: therefore leauing them, we wil come to the vnregenerat man, who is offended by thē, and by this offence hindered from seeking regeneration. To whom we are to commend that wisdom, which staith men from being caried headlong in affection, against any persō or cause whatsoever, but especially against those things which haue in them any likelihood of religion, as *Gamaliel* appeased the Iews. *Act. 5. 38. 39.* yea, that wisdom which techeth vs to
put

put a difference betwixt the persons and the causes of men, and not suffer our iudgements weighing the goodnesse of the one, to be blinded and forestalled by anger, loue, hatred, or any other affection which we beare vnto the other. Yea, we are to consider that men whilst they liue heere on earth, are subiect to many infirmities, vices, and greuous sinnes, yea, euen they whom G O D hath made partakers of his grace and spirit. And therefore we are not in these respects to condemne or reiect that religion which any man doth professe, but to giue to men that gentle reproofe which their sinnes do deserue, and to giue to the grace of God in men that reuerence and practise which belongeth vnto it.

Seet. 8.

THus wee haue in some sort remooued the hinderāces of regeneration, which keepe men in their naturall sinfulness and securitie wherein they were before: and made this our carnall *Nicodemus* desirous of grace, whereof before he was altogether ignorant and carelesse. It remaineth that he put this his desire in execution, and that without delay, not deferring it from one day

day or time of his life to another, knowing that there is an appointed season as for all other actions so also for this: the which if he let slip, he shall either not desire to haue it, or not haue it, although he doe desire it. But men will here object and say, may we not at any time both seeke and find grace? hath not God said in his word, that *At what time soener a sinner repenteth of his sins, he will put them all out of his remembrance*: We aunswere, that God indeede may alwaies be found, if he be sought as he ought to be, but he cannot alwaies be sought, and therefore not found. For first we know that this our purpose of seeking God, may bee prevented and made frustrat by death, the which is the full and last period of all the desires, and endeours of men. God indeed is in the lowest hell, as much as in the highest heauens, but in the graue there is no remission of sin, yea no hope, or desire of grace.

Besides, let vs suppose that this carnall man that deferreth his repentaunce in this sort (as hee maketh his account, although sometimes he come short of his reckning) doth by the long suffering of God, prolog his daies, how knoweth he that he shall alwaies haue the word of God, & the means of regeneration, without the which God

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doth not vse to work it. Yea if he haue life and all other things needefull for this purpose, is he so foolish and ignoraunt of his naturall disposition, as to imagine that this desire of grace and resolution of seeking God, wil continue for euer, or for any time if it be not put in practise? This is in no wise to be supposed: for this is an vndoubted truth, that men generally and naturally as they grow in strength, wit, and worldly wisdom, so they grow in sinfulness, atheisme, infidelity, and hardness of heart, being euery day further and further off from seeking God. For as drunkards do by drinking not quench their thirst, and satisfie their appetite, but encrease the burning thirst of their bodies, and the insatiable intemperance of their mindes, so all other worldly pleasures, the longer they are enioyed, the more greedily they are desired, and more obstinately preferred before God, and spirituall graces, as the Prophet saith, *Iere. 13. 23.* That it is as easie for an **A**Ethiopian to chaunge the colour of his skin, or for a Libard to shake off the spots of his skin, as for those to do good, who are by a long custome taught the wayes and wiles of sinning.

Yea, there is far lesse hope of their repentance

tance and regeneration, who hauing sometimes this purpose of turning to God, do neglect and loose it, then of theirs who neuer once thought of any such matter. For it is a very vnlike matter, that a man will in his age set his affection on spirituall things, which he reiected and condemned before, when as he was lesse addicted to the world and to sin. We do not deny but that in any age (except infancy) both God may work regeneration in man, and man repentance in himselfe: yet as the bough of a tree being by the groth of many years become stiffe and strong, is now far more easily broken then bowed, so for the most part, men of age, experience, and worldly wisdom do sooner loose their liues then leaue their carnall desires, which they haue so carefully nourished, and strengthened all their life time. And therefore wee are to know and consider, that as all other things vnder the sunne, so also this repentance hath an appointed season, which is in no case to be neglected of him, who desireth and intendeth to walke in this way, leading to spirituall regeneration and eternall saluation.

CHAP. IIII.

Of the means of attayning regeneration.

Now that we haue brought this repentaunt to an vn-
fained desire of regenerati-
on, and a resolute purpose
of seeking it, we are to shew
the meanes by the which it
is to be sought and may be attayned, the
which he is to vse, not as putting any con-
fidence in them, or thinking him selfe able
by them to bring his purpose to passe with-
out all faile, but relying himselfe wholly
on the goodnesse, power, and promise of
God, who hath promised that he will bee
found of those that seeke him, and draw
neare to them, that draw near to him. The
meanes of seeking regeneration are three.
The first is, that reformation which may
be in a naturall man. The second is, the
hearing of Gods word. The third is, prayer
or inuocation. Naturall reformation is a
shew, shadow, and resemblance of true re-
generatiō, the which an vnregenerate man
may work in himself by the natural strēgth
of his free will, without any supernaturall
and

and extraordinary operation of Gods spirit. It is that naturall decrease of sinfulness, when as a carnall man by vertue of such means as are in his own power to vse, doth not onely repressse the outward act of sinne in his life, but also chaungeth in some sort the inward disposition of his mind, and of his will, from ignorance to knowledge, and from vice to vertue, as we know that many both Christians and Heathen, especially those who were called Philosophers, haue done. This reformation is the first meanes of attayning to true regeneration: not that by it (or by any other meanes whatsoever) a man can merit grace at the hand of God, or yet make him selfe more capable of grace, for his nature remaineth corrupt, as it was before, because God hath appointed and commanded, that men should do what they can in renewing themselves, and should approach as near vnto grace as they can, although they cannot by any endeour or labour, without the worke of Gods spirit attaine vnto it. The whole matter may be made plaine by this similitude: A certaine King maketh this proclamation, that of a cōpany of rebels or malefactors, those, who comming into his presence haue his scepter reached out vnto them, shall liue, the rest

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shall

shall haue the law to passe on them. Yet he keepeth himself within a strong castell, the gates being fast shut. Hereupon many of these malefactors casting off their old and filthy apparel, addresse theselues in the best manner they can to come before the king. When they come to the place of his abode they finde no entrance (saue onely a few of them) yet they that stand excluded, are better to be admitted, then they who contemning the Kings offer, neuer looke towards him, and yet in truth, they that stand nearest to the gates, doe no more deserue life, neither are any more capable of it, or any nearer vnto it, for ought that they themselves can do, then they who be a hundred miles off. So God biddeth all cast off their sins, their corrupt dispositions & liues, and to come & seeke to him for grace: yet they do not by this means deserue, nor can by any means compell God to admit the into his fauour, & to touch their hearts with his spirit. All should vse this means & hope to obtaine grace: yea none can hope to obtain grace, who do not vse this means, yet some vse the means, and do not obtaine, and others obtaine not vsing the means: yet the meanes is carefully to be vsed, necessary to be known, & therefore now to be declared.

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Sect. 2.

THe first step in this reformation, is the amendment of outward life, at the which this repentant must begin. For although the nearest & the surest way were to begin at the soule, in changing the vicious disposition of it, as at the fountaine or root, whereunto the streams and the fruite wil easily conforme themselves, yet as men deale with children and young schollers whom they teach that in the first place which is most easie to be cōceined, although it be not most needfull or profitable to be knowen, so wee must propound to our repentant in the first place, reformation of life, as being far more easie then the chaunging of his inward disposition, least that otherwise he being discouraged by the hardnesse of the worke, faint and giue all ouer. For the which cause hee must in the first place labour to purge him selfe from those sins whereunto he is giuen, and then inure himselfe to the performance of all the contrary christian duties: he must lay aside his old filthy rags, before hee put on new and fresh apparell, and first cease from doing euill, before hee can doe good. First therefore he hauing considered what sins he

is giuen vnto, must make this resolutiō with him selfe, vtterly to forsake them for euer, although they bee (as no doubt they are) most sweet vnto him, whither they be fornication and adultery, or drunkennesse and gluttony, or theft, oppression, and deceit, or lying, swearing, and periury, or any other whatsoeuer. For the which purpose he must carefully auoid all manner of occasions, and prouocations leading to these sins, by the which he is either put in minde of them, or temptred by the cōmitting of them: by the which means the weakest man that is most subiect to any sin, may get the mastery ouer it, euen as he that is furthest from that sin, may easily be ouertaken, if hee be carelesse in auoyding the occasions of it. If the sweetnesse which he feelerh in it, make him loth to part with it, let him set against that, (to let passe the shame of the world, the obloquy, infamy, and dishonor, which he incurreth, being not able to leade his life in ciuill honesty as others doe, as also the particular hurts and discommodities following of seuerall sinnes, to lette these arguments passe, as being of little force in respect of that which followeth) that sense of the wrath of **G O D**, that fearefull expectation of all manner of plagues.

both

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both bodily and spirituall, both temporall and eternall, that torment of a terrifying and gnawing conscience, wherewith hee is at this present distressed and cast downe, and then perhappes hee will account the sweetest sinne to bee bitter and vnpleasant.

Thus hee hauing gotten the victorie ouer his sinne: inso much as he is now able to abstaine from it, must in the next place set himselfe to do those good workes and Christian dueties, which are contrarie to his sinne, that hee may haue the full conquest ouer it. This counsaile *Daniell* giueth to *Nebuchadnezar*, in the fourth Chapter of *Daniel* the foure and twentieth verse, that he should breake off his sinnes by righteousnesse, and by shewing mercie to the poore: that is, that he should not onlie abstaine from euill, but also do good, as before hee did, not onely abstaine from doing good, but also do euil: not that we can pay the debts of our sinnes to god by good workes (for a thousande good workes will not counteruaile the least sin before Gods iudgement seate) but that as by our sinnes heeretofore committed, wee haue disobeyed and dishonoured God, so now wee are to obey and glorifie him by our good workes.

workes, and Christian liues: yet in regarde of our brethren, wee may and must, to the vttermost of our power, make full recompence.

Thus dooth *Zachens* in his repentance. *Luke. 19. 8.* promise Christ, that hee will first giue halfe his goods to the poore, in a testification of his obedience, thankfulnessse, and faith which he had toward god, and then for satisfaction of men, restore foure folde to euerie one from whom hee had iniuriously taken any thing. Thus wee see the first part of this renouation, to wit, amendement of life, to the which *Iohn* exhorteth the Iewes in his ministerie of repentance, saying, *Matth. 3. 8.* *Bring forth fruits worthy repentance*, or such as besee-meth them who professe themselues to haue changed their course of life, and to be conuerted from sinne to God. But our repentant must not stay here, for then hee plaieyth the hypocriticall Pharisee, making the outside of the cup cleane, but leauing it foule and filthie within: and therefore we must desire him to trie what he can do, in mending the corrupt and sinfull life of his soule, and of all the faculties thereof. This is, no doubt, a hard peece of worke, passing the cunning of any creature, and
belonging

belonging to God onely, yet man may in some sort chaunge his soule, although not from sinfulness to holiness, yet from vice to vertue, and from ignorance to knowledge. Wherein our repentant is to labour, vsing all good meanes of getting knowledge and vertue. He is to giue himselfe carefully to the reading and studying of the Scripture, and of all other bookes conteyning sounde and true doctrine, gathered out of the worde of GOD. Yea, although hee meete with manie poynts of doctrine, which hee cannot possiblie vnderstande, conceaue, or belecue, yet hee is not to giue ouer, but rather to ascribe the hardnesse of them to his owne dullnesse, and the impossibilitie of others of them, to his owne incredulitie, not considering the power of God. Likewise he is to labour in chaunging the inward disposition of his will and affections, framing and bending the from euill to good, by reasons and perswasions take both out of the scripture, and also out of prophane writers, in whom we may find notable pattern of all vertues, by the examples of Christians, and also of Infidels, of whom many haue so profited in these exercises, that they may seeme to haue attained to the perfection
of

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of vertue. Yea, he is to vse great seueritie
 towarde himselfe, in repressing the per-
 uersenesse and rebellion of these head-
 strong faculties, and that by denying vnto
 them the lawfull vse of things, that so they
 may be farre from vnlawfull desires. To be
 short, hee who doth desire and seeke for
 regeneration must by all meanes endeouour
 not onely to purge himselfe from all open
 and grosse sinnes, by leading a life vn-
 blameable before men, but also from smal
 and secrete sinnes, by keeping a good
 conscience in all his wayes, in the sight of
 God: yea, not onely to abstaine from e-
 uill, but also to perfourme all Christian and
 honest duties, both to God and man. Yea,
 he must purge not onely his life and acti-
 ons from sinne, but also his minde from
 ignoraunce, vsing all good meanes to be in-
 structed in Religion: yea, his will and af-
 fections from all vices, lustes, and corrupt
 desires, and so, as much as lyeth in his
 power, to renue himselfe. And yet when
 he hath done all that he can, hee is but
 where he was, to wit, a carnall man, as dead
 in sinne, as any man is in his graue. Yet he
 hath vsed the first meanes of obtayning
 grace, and eternall glorie, and hath done
 that whereby that grieuous condemnation

which

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which is appointed for the wicked, is auoyded, and the fauour of God procured, at least for temporall blessings.

Seet. 3.

THe second meanes of attaining to regeneration, is the ministerie of the worde, the which is the ordinarie meanes by the which God worketh regeneration in his elect. We say ordinarie, because some time it pleaseth God to worke without it by other meanes, as namely by priuate reading, instruction, and exhortation, by myracles, by crosses, and great humiliations; yea, sometimes by temporall blessings, plentifully and straungely bestowed on men: yet the visuall and appointed meanes is the publike ministerie of his holie worde, perfourmed in a plaine and simple maner, as we reade. *1. Pet. 1. 23. Being borne againe, not of mortall seede, but of immortall, by the worde of God enduring for ever.* If it be asked, what needeth any meanes in regeneration, it being an immediate worke of God? why this meanes more then some other? why the publike ministerie of the worde, rather then the same doctrine priuately taught? Wee answere, to the first question,

question, that as in all others miracles, so also in this, God useth some shewe of naturall causes, that so hee may conceale his owne extraordinarie working, as it is, *Pron. xvi. 25. 1. It is a glorie to God to conceale his doings*: So in regeneration (as great a myracle as any other, yea, the onely myracle in this time of the Gospel, continuing in all ages of it) GOD useth ordinarily the meanes of his worde preached, in which respect it is a mediate worke of GOD: yet because this meanes hath not this power inherent in it selfe, in truth it is an immediate worke.

To the second question wee answer, that God for the ende mentioned, to wit, the concealing of his myraculous working, useth to vse a meanes, hauing in it a vertue, although not able to bring forth the effect, yet helping towardes it, and of some force for that purpose, euen in the iudgement of a naturall man. And so in regeneration, it is plaine, that the ministerie of the word seemeth to haue (for most men thinke that it hath indeede) the power of renuing men inherent in it selfe. For thus they reason: men being endued with reason, may by teaching bee brought to knowledg, by force of argumēt they

they may bee perswaded to vertue and moderation, whereof a vertuous and honest life will easely followe: yea, there is no doubt, but that God doth ordinarily prepare men after a sort for grace, drawing them nearer to himselfe then other carnall men are: and therefore the ministerie of the worde is a fit meanes of regeneration.

The third poynt may verie well be made a question among those who thinke that the ministerie of the worde, hath the facultie of regenerating inherent in it selfe: for why shoulde not a man learne and bee perswaded, as well by himselfe, as with others, as well at home as in the Church? Otherwise it is no question, neither is there any other answeere to bee made vnto it, but onely this, that so it pleaseth God to worke by publicke, and not by priuate means. And yet no man can denie, but that it is more meete, that regeneration beeing so wonderfull and glorious a work of God, should bee wrought rather in the publike bodie of the Church, in the assemblie of those who are already sanctified, then in hugger mugger, in this or that corner. So that the second meanes of attaining to regeneration, is the word of God, publikly & purely preached: not as it doth by a natural facultie,

facultie inherent in it selfe, worke in men knowledge, obedience, and that reformation and amendement of life mentioned in the former Chapter, to the which it is to be referred in this respect, but as it doth by the supernaturall power of G O D worke true regeneration in the elect. And therefore it standeth euery one in hande, who hath any care and desire to attaine to eternall life, to be diligent in hearing the word of God, whensoever occasion serueth. As the wise man exhorteth the good husband to be sowing his seede at all houres, times, and seasons, because he knoweth not whether this or that will prosper: so must this repentant take all occasions of hearing gods worde, for that hee knoweth not but that God will euen at that time which hee would bestow on worldly profites or pleasures, bestow this vnspeakeable blessing of regeneration vpon him. God may indeede call him wheresoever he strayeth: but (that we may vse y^e similitude aboue mentioned) as that offendant is liker to obtaine mercie at the handes of his prince, who standeth at his very gates in his presence, attending when he will becken or call vnto him, then he who hauing addrested himselfe to come before the king, keepeth himselfe aloofe
of,

of, far out of his sight, so it is liker that God wil behold him with the eie of mercy, who is in his presence, hearkneth to his voice, & attendeth his pleasure, when him who is out of his sight, and employed about other matters.

Sect. 4.

THe third and last meanes to be vsed in seeking regeneration, is praier or inuocation of the name of God, wherby this repentant seeing himselfe to bee as yet but carnal & hard hearted, as he was before, and that no meanes, either deuised by himselfe, or appointed by God will preuaile, renounceth himselfe, as beeing most desperately miserable, & all meanes in the world, as being vnable to effect that which he desireth, and so flieth to the onely mercy and goodnesse of God, desiring him for his mercies sake, and for Christs sake, in whom all the mercie and goodnesse of God, as the great Ocean ouerflowing the earth, doth shewe forth it selfe, to vouchsafe vnto him, the most wretched and vnworthy creature in the world, one drop of his grace, to mollifie his stonie heart, and to quicken his soule, being now cleane dead in sinne. This must

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be

be done, not seldome, coldly, negligently, and for fashions sake, as men vse to pray, for so men aske those things which are of no account, and which they care not greatly whether they obtaine or no, but in all vehemencie of spirite and affection, yea, with all importunitie, wee giuing no rest, night nor day, eyther to our selues, or to God, till wee obtaine our desires. This prayer will bee of great force, as wee are taught by the Parable of the importunate widdowe. *Luk. 18. 5.* and therefore wee are not to bee wearie, or faint in performing this dutie to GOD, and to our owne soules, but rather to prepare our selues by all meanes (as by abstayning from the superfluous and vnnecessarie vse of meates, drinke, sleepe, worldly affayres, and whatsoeuer may hinder vs in this behalfe, and by considering the incomparable excellencie of the thing wee labour to attaine for the right pertourmance of it. The which if wee do, wee shall see and finde, that prayer is the most wonderfull thing in the worlde, able to worke myracles, yea, stronger then the strongest that is, then God himself, who (as the scripture teacheth, or rather speaketh) is by prayer forced and compelled to do that which

which otherwise he would not do. No man can by force wring any thing out of the hands of God, whose weakenesse is stronger then men: yet, prayer in that it renounceth all force of meanes, relying it self wholly on the goodnesse of God, is of greatest force, and that by the which if wee wrestle with God, wee neede not doubt of ouercomming of him. If men of great and loftie spirites (who to God are as fillie wormes, creeping on the earth) stand so much vpon their reputation, that (as it is recorded of the Senatours of Rome in olde time) they thinke it a great disgrace vnto them, that any man should say, that hee had in vaine asked helpe at their handes, shall not God the great King of Heauen and earth, who is as able as the richest, and as willing to giue as the frankest, yea, and hath as great care, (and not without cause) of his glorie, as anie man hath of his worldlie worship and renowme, thinke scorne that anie man should say, there is no help for me in GOD, I haue in vaine afflicted my soule, humbled my selfe at his foottoole, cleansed my wayes in his sight, repayed to the place of his presence, and called vpon him: there is nothing to bee hoped for or gotten at his hands.

Yea further, as this exercise of praier is the most readie and effectuall meanes to procure this, or any other blessing at the hands of God : , so often it pleaseth God to grant grace to men, euen whilest they are asking it, to touch mens hearts by his spirit in the verie instant wherein the heart and the soule of man is in vehement and earnest prayer in a maner separated from the body and lifted vp into heauen. For euen as the smith striketh the iron while it is hote, and and fit to receaue any forme or impression: so God , although hee could imprint his grace in the coldest , hardest and flintiest disposition of the heart, yet he rather doth it, when as the affections of men are stirred vp, and enflamed either by the ministerie of the word, and publike prayer (during the which regeneration is ordinarily wrought in men) or else by some priuate Christian exercise, as reading the scripture and serious meditation , but especially by praying and singing Psalmes to god, in the time of the which actions, it pleaseth God somtimes to send his spirit into the harts of his elect. But it may be here objected, that we suppose an impossible thing, to wit, that an vnregenerate man should pray, especially with that vehemencie, and perseuerance, which

which wee require, as appeareth by those words of the Apostle. *Rom. 10. 14. How shall they call on him, on whom they haue not beleeu- ed?* Wee answer, that this is to be vnder- stood of Infidels, who knowe not the Gos- pel: not of Christians, who may bee indued with knowledge, yea, who may pray, al- though not as they ought, and as the faithfull do.

Thus we haue commended to this re- pentant the meanes of attaining to regener- ation, wherof the first is that reformation and amendement of life, which may bee in one as not yet regenerate. The second is, the diligent hearing of Gods worde. The third, earnest and continuall praier. By the first, he addresseth himself to come to God, casting off his filthy sinnes, and putting on the new garment of a religious, iust, vpright and honest life: by the second, he standeth waiting at the gate of Gods mercy, where vsually men are receyued into fauour: by the third, hee becom meth a little more bolde, presumeth to knocke and rappe at Gods gate, where we leaue him prepared, wayting and knocking till it please God to open and let him in.

Sett. 5.

ANd yet there remaineth one point to be briefly declared, to wit, how this repentant being now (as we are to hope, iudge, and suppose) of a carnall, made a spirituall man, may know himself to be, in the state of grace. For although regeneration beeing so great, and a totall chaunge beeing vsually so euident, especially to him in whom it hath place, that hee can not doubt of it, yet it commeth often to passe by the temptation of Sathan, and that naturall infidelitie which remayneth in them, that euen the faythfull are brought to this passe, that they knowe not what to make of themselves: but eyther thinke or at the least suspect themselves to be in the midst of a troublesome and tempestuous Sea, when as in trueth they are arryued in the Hauen.

This controuerfie must bee taken away by comparing our present estate with our former, and by considering that chaunge which wee feeble to be of a suddaine wrought in our selues, in the earnest per-seuerance of some Christian exercise tending

ding to regeneration . For wee are not to looke for it in our banquets, pastimes, sleepe, recreations, or while wee are busied about worldly affaires , but while wee heare the worde of G O D , while wee pray vnto him publikely, or (perhaps) priuately alone , or with others , while wee humble our selues in fasting , and vnfeigned sorrowe for our sinnes. In the performance of the which Christian duties, G O D is by his mightie power able to turne the hearts of men which way hee listeth, to change the naturall disposition of his soule, whom hee then calleth , making it looke towarde himselfe , which before did frowardlie abhorre from all good, and vppeto heauen, which before had the eies fixed on earthly things. Whereupon this repentaunt (for wee will yet giue him his olde name , because hee doubteth himselfe to bee still, not a newe, but the olde man) feeleth all the facultyes of his soule, his minde, will, and affections straungely chaunged . For whereas before hee felt himselfe so hard hearted, that although he sawe his sinnes, yet hee was not greeued for them, vnlesse it were for the punishment of them, now he powreth out of his eyes Ryuers of teares, in respect of the dishonour

dishonor, which he hath by his sins brought to the name of God. Whereas before he doubted of Gods fauor, and the pardon of his sinne, now he is vndoubtedly perswaded of both: and so he is now replenished with vnspeakable ioy, & heareth the spirit (not of bondage, and feare, wherewith hee was possessed) but of adoption crying in his heart, Abba father. He now feeleth himself able to withstand those sinnes wherunto before he yelded continually at the first: to haue a delight in praying to God, and in all Christian exercises wherunto before hee was drawn by feare of the displeasure either of men, or perhaps in some conscience of sinne in feare of the wrath of God, and a desire to auoyd it. And to conclude, hee feeleth all those parts of holinesse wrought in some measure in his soule, which are requited in the same oblation, and faithfull.

FINIS.





The Argument of the Treatise
following.



*As it is not sufficient for the
good estate of mans bodie
that it be brought into the
world, in the naturall per-
fection of it, which consi-
steth in the equall tempera-
ture and iust proportion of the seuerall parts
of it, for that it being left here, would soone
perish and come to nought: and therefore it
must of necessitie be continually both nou-
rished with meate and drinke, and also pre-
serued from all hurtfull things, yea careful-
ly restored to the former state of health, if by
any inward or outward meanes it fall into
sicknesse, or bee any way hurt, wounded, or
distempered: no more will it serue for the
good estate of the soule, that it be both pre-
pared by repentance for regeneration, yea*

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The Argument.

actually regenerated by the spirite of God: but it likewise must continually be tended, fed, and cherished, yea healed of all those maladies which by any meanes happen vnto it. This we call the right dieting of the soule, resembling the soule to the bodie, that both the doctrine may be plaine and easie, being illustrated & declared by sensible & familiar similitudes, and also, that the continuall care and paines which we take about our bodies, the ordering & dieting of them, may alwaies be putting vs in minde of performing the same dutie vnto our soules, for the which we ought to be so much the more carefull, as eternall happinesse is better thẽ this short and miserable life.

This spirituall diet hath two partes, conseruatiue, and restoratiue, the former continueth and keepeth in the soule that measure of grace and of holinesse, which it hath receiued from God, the other restoreth it when it is lost, and repaireth it being decayed. Againe, conseruatiue diet hath two parts, nutritiue and preseruatiue: consisting, the one in the right vse of those things, by
the

The Argument.

the which the soule is nourished, the other in the carefull auoyding of all things, which are hurtfull vnto it: spirituall nourishment consisteth in two things, foode and exercise, whereof the one is the matter, the other the meanes, maner or forme of nutrition.

Further, we are to consider how the soule hath resemblance to the state of the bodie, and how it being of it selfe simple and spirituall, can be subiect to alterations, distempers, and diseases, which haue place in the bodie, by reason of the contrarietie of qualities preuailing, or yeelding one to another: to wit, that as in the bodie heate and moisture, so in the soule, holinesse & sinfulnessse do continually fight together, the one labouring to consume and expell the other, the sinfulnessse of the flesh labouring to quench all the good motions of the spirit, and the spirit straining to crucifie the flesh, with all the corrupt lusts thereof: Gal. 5. 17. The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other. This is the composition & temperature of the soule,

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having place onely in the state of regeneration, wherein the soule hath in it selfe both holinesse and sinfulness: but not in the state of innocencie, or yet since the fall of Adam in carnall men: when as the soule being altogether either holy or sinful, cannot be said to haue this composition or temperature.

These points of doctrine may profitably be considered. But first we are to know, that the paines and care taken in dieting and ordering the soule, ought to bee continuall without any intermission, for that as the body being neglected for a small time, becommeth weake and distempered, yea soone falleth into sickness and doth perish, so is it with the soule, the which being neglected but a litle, there will a decrease of holinesse be plainly felt, yea perhaps seene by others. The reason whereof is manifest: to wit, because both outward occasions and temptations, and also the inward corruption of sin, neuer ceaseth from oppugning this holinesse: and therefore as the bodie must continually be repaired with nourishment, because it is continually consumed by our naturall

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naturall heate, so must the soule by a good diet daily vsed, bee preserued. Thus the scripture doth euery where exhort vs to a continuall vse of all spirituall exercises, as namely of praier, Eph. 6. 18. Pray alwaies with all maner of praier and supplication in the spirit. And 1. Thess. 5. 16. Reioyce euermore, pray continually: not as if (as some haue fondly imagined) wee ought to giue our selues so wholly to spirituall exercises, as that we neglect our bodies & this present life, as most men bestow all their time, care and labour, about their bodies, without any regarde had to their soules. For as God hath giuen vnto vs both bodies and soules, so it is his will that both be carefully preserued, and that both for the maintenance of this present life, we labour daily & diligently in some lawfull calling, & for the preseruing of the life of our souls we vse that spiritual diet which we are about to declare. Yet as heauenly, spirituall, and eternall things are farre more excellent and more to be desired then earthly things, so we ought to haue greater care of the one

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then of the other, and so to frame the course of our life, that we entangle our selues in no worldly duties then are needfull. Thus the Apostle counselleth, 1. Cor. 7. that the seruant should not neglect any duty which his maister enioyneth him, vnder pretence of seruing God but yet desire a free life, because in it he may haue greater opportunitie and leisure to serue God: and like wise, that we should preferre a single life before marriage, which (vsually) bringeth with it many cares & troubles. According to this rule they whō God hath blessed with riches and abundance of worldly things, ought to giue more time, care and labour to the seruice of God, thē they who are in pouertie, and want things needfull: and to say with themselves, soule thou hast goods laide vp for many yeares, and therefore (not take thy ease and make thy selfe drunke with the superfluitie of worldly pleasures) but, take time as much as thou wilt to serue God, and to cleanse thy selfe from the filthinesse of sin, which maketh the abhominable to God. But vsually men, as it were adding thirst to drunkennesse,

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nesse, the more they haue, the more they desire to haue, and are more careful in seeking worldly things, then they who are in greatest want.

Besides, it is needful for the right dieting of the soule, that we know and consider the present state or constitution of it, whether it be in infancie, or in ripe age, in the increase or decrease of holinesse, in strength or in faintnesse, in temptation or not: that so we may vse that diet which is most cōuenient, in regard of the present state of it. Otherwise we cannot but erre in dieting it, yea euen in the carefull vse of the most holosome meates and soueraigne remedies. For as it is impossible to order the body aright, either in sicknesse or in health, without the certaine knowledge of our complexion, age and strength, and vlesse wee marke in what parts it is most weake or strong, that accordingly choyse may be made both of meates in health, and of remedies in sicknesse, so the foundatiō of the right ordering of the soule consisteth in this, that we know our age and strength in Christ, whether we be ripe and strong

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*strong men, able to digest solide meates, or
but babes and weaklings, who must be fedde
with milke : and also our infirmities, what
sinnes we are most subiect vnto, that
so we may auoyd all occasions
of them.*



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THE DIET

of the Soule:

Or

*A Treatise, shewing how the Soule of man
being renued, or indued with holinesse, is
to be ordred and preserued in that estate.*

CHAP. I.

Section. 1.



He first part of the Diet of
the Soule, is that whereby
the spirituall life of holy-
nesse, and that measure of
grace wherwith God doth
endue it in regeneration,
is maintained and continued, as we knowe
that Phisitians prescribe a diet for continu-
ance of health, as well as for the remoouing
of sicknesse. For whereas Christ sayeth,
Mar. 2. 17. The whole haue no need of the Phi-

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sician,

suian, but the sicke, and that therefore he came to cal, not iust men but sinners to repētaunce: he meaneth not, that any man is so holy, as that he needeth not both his owne continuall care in watching ouer his soule, as also the continuall assistance, of Gods spirit: but that they who are sicke, or rather dead in sinne and impenitencie, haue more neede of helpe, then they who are already endued with the life of holinesse. For, as it is truly said in other things, *Non minor est virtus, quā querere partem tuam*: so is it true in respect of spirituall health, the which cānot possibly be kept without continuall care, although in exact comparison it be easier to cōtinue either bodily, or spiritual health, where it is already, then to procure it where it is as yet wanting. Here it may bee asked, what this spirituall health is, and how any man can bee said to haue it, when as all are sinfull: we answere, that although no absolute perfection of holinesse, yet a state of spirituall health may be attained vnto, euen in this sinfull life, and is then attained, when as a faithfull man lea- deth a holy and vnblamable life, performing (although in weaknes & imperfection, yea in some corruption of sinne) all duties belonging either to God or man, and being irre- prouable in regarde of any great sinne. For

as most men living are truly said to haue their health, howsoever that exact temperature, *ad pondus*, wherof Phisitians dispute, cannot be found in any man, or in any age: so, absolute perfection of holinesse is not required to spiritual health. But, as it is sufficient for bodily health, that the distemperature bee not so great and manifest, as that it hinder any of the naturall faculties from their functions: so if the corruption of sinne be so bridleed, as that it hinder not the performance of any christian dutie, there is spiritual health: yea, although this corruption of sinne bee so strong, that it doth sometimes bring forth some sin, and hinder in part the performance of some Christian dutie, yet if for the generall course of life the grace of gods spirit do preuaile, so that it represseth that sin, & performeth all duties, sometimes faintly, & imperfectly, at other times fully, & courageously, yet here is health. For so as in the body: so also in the soule we are to distinguish betwixt health and strength, betwixt sicknesse and infirmitie: many haue their health who are not strong, and many whole men haue many infirmities. For example. Many are thick of hearing & sight, yet they can both heare & see, & therefore are to bee accounted whole, not maimed,

or sicke, as we are to declare more at large hereafter. Yet it is the part of euery faithfull man to preserue himselfe not onely in health, but also in spirituall strength and vigour of holinesse, yea, to encrease his strength from one degree to another: the which three effects come of this first part of spirituall Diet. For first it preserueth the life of holinesse, gotten by the first act of regeneration: secondly, it continueth that strength or measure of grace whereunto wee haue attayned in the progresse of it: and lastly it encreaseth strength and grace. The which diuers effects or degrees of holinesse, arise of the diuers vse of this spirituall diet, as it is more or lesse carefully and diligently vsed. For as the naturall life of man may (if no outward violence come) bee preserued with the least care, cost, and paines that can be: but if a man desire to keepe his body in strength and vigour, there must choise of diet bee made, and care vsed, and most of all, if hee go about to augment either his stature in his young yeares, or afterwarde his strength or flesh, he must be yet more carefull, yea curious in his diet, bestowing all his time, yea great care and cost in it: So it is in spirituall life, the which being once put into
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The Diet of the Soule.

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the soule of man by the hand of God, will continue there euer by it selfe, although (as it commeth often to passe) the owner of it bee negligent in maintaining it, yea in a manner carelesse of it. Whereas hee that desireth to continue a whole and strong man in Christ without any sicknesse or decrease of grace, must make account to bestow great care in this worke, and farre greater, if (as hee ought) hee desire to encrease in grace.

Self. 2.

THIS preseruiative Diet consisteth in two things: the first is, to auoyde what soeuer is any way hurtfull to the soule in respect of holynesse: the other is, to vse aright whatsoeuer is good and agreeable to the nature of it. In the first kinde, wee are to auoyde first and chiefly, the committing of actuall sinne, especially of those which are great and hainous. These are to be accounted as very poyson to the soule, many wayes impairing the holynesse of it: first, in that they seldome come alone, but accompanied with some other sinne, as *Lots* drunkennesse brought forth incest, and *Daniels* adulterie, horrible murder.

murther. This commeth to passe diuerse waies: for as he who taketh a tast of hony, is easily drawn on by the sweetnes of it, to eat of it to his great hurt: so the pleasure of sin being once felt and enioyed, will not afterwards be easily reiected, & contemned: yea, as the Merchant venturer hauing receiued a great losse by sea, or the souldier a great wound in battaile, often become desperate, and carelesse of their owne estate: so, oftentimes a Christian by committing some grieuous sinne is brought to this passe, that hee laieth aside the care and studie of holinesse, and letteth all go at six and seuen. Thus one sinne drawing on another, and two, twentie, the soule is at length wholly possessed and ouercome by sin, and, euen as a city or castle being taken by the enemy, yeldeth without resistance. And if by the grace of God supporting him in this temptation, he be not brought to this desperate passe, yet the committing of any one sin taketh from him, or doth greatly diminish diuerse particular graces, especially affiance, hope, spiritual ioy, and the peace of conscience: and in stead of these, bringeth a fearefull expectation of the wrath of God, and of those iudgments which he vsually poureth vpon sinners. Yea, it hindreth him from calling on god by praier,

The Diet of the Soule. 7

praier, with that confidence & alacrity which is meet, for that now he cannot come to him as an obedient sonne to a louing father, but as a rebell or fugitiue to an angry maister: yea, sometimes the committing of sin worketh the contrary effect, taking away or diminishing the feare of God, who although sildome, for that this most fearefull punishment of impunitie belongeth to the reprobate ones, yet sometimes suffreth the sins of men to go vnpunished for a time: so as it were letting the reines loose vnto them, that he may see, or rather, let themselues, and the whole world see, whither they would go, and what corruption is in the heart, and what infirmity in the nature, euen of regenerate men. In these and many other respects the committing of sin is hurtfull to the soule, and therefore with all care to bee auoyded, by him, who desireth and endeuoureth to diet his soule aright. Sinne is to bee auoyded, first, by considering the loathsome nature, the horrible parentage, beeing come from Sathan that foule spirite, the vglie and monstrous shape beeing cleane contrarie to the image of God in man, yea, to the nature of GOD himselve, the fearefull fruites which it bringeth forth, the anger of the great GOD of Heauen,

and earth, which being kindled but a little, maketh the hard stonie Mountaynes to melt away like waxe : the dishonour of the glorious name of God, the vnthankfull and vngratious disobeying of so gracious and good a Father, the flaunder of the Gospell, and name of Christ, the grieuing and snubbing of the holy Spirit of God, by whom wee are sealed vp to the day of redemption, the horroure of an accusing conscience, and that which the Apostle, *Rom. 6.* maketh the onely fruit of it in respect of men, shame and ignominie. These things being duly considered, cannot but stay the most violent and raging motions of sinne: yea they are of such weight, that if they be put in the ballance with all worldly pleasures whatsoever, (the which are the onely proctors of sinne, pleading vehemently for it before the iudgment seate of mans free will) they will, vnllesse the ballance be strangely false, and the iudge palpably blinded and peruered, wey the downe as a mountaine would do a molhill, without any controuersie or comparison. Sinne is indeede as pleasant in the mouth as is the honie combe, but it is vaine and momentanie, yea, it rotteth the bowels, bodie and soule. Secondly, sinne is to bee auoyded by auoyding all occasions, and pro-
uocations

uocations of it: for as he who would not haue his house set on fire, will not willingly bring fire into any rowme where there is powder, flaxe or any other thing, which will readtly take fire, so he that would not haue the lusts of sinne kindled in his heart, must carefully auoyd all outward objects, which stirre them vp, and do in a manner intise men, and euen lead them by the hand to the committing of them. The places of Scripture, which giue this good and wholsome counsaile are well knowne, *Iob. 3. I. I haue made a conenant with mine eyes, and why then should I regard a mayden? And Prov. 23. 31. Looke not on the wine when it is red, when it sheweth his colour in the cup: for in the end it will bite as a Serpent: thy eyes shall looke on strange women, and thy heart shall speake froward things.* By keeping this rule, a weake Christian shall go on with a straight foote in the way of a Christian life, when as one indued with a far greater measure of grace, neglecting it, in confidence of his owne strength, shall stumble and fall into grievous sinnes. Yea, as one hauing a weake constitution of bodie, being in safetie, and as we say out of gunshot, is liker to liue, then the strongest man being in battaile in the middest of his enemies: so a weake man being out of temptation, and auoyding occasi-
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ons of sinne, is liker to stand then he who rashly rusheth vpon the pikes, and hath many occasions of sinning, although in his minde, affection, and purpose, hee doo more abhor frō sin, & so haue a greater measure of the contrary grace, then the other. Lastly, this care in auoyding sin, by considering the nature and effectes of it, and by eschewing the occasions of it, ought to bee exercised chiefly in regard of those sins: & the occasions of thē wherunto we know our selues naturally inclined, to the which we are ofteneſt tēpted, & haue oftneſt yelded: euen as men do most fortifie by art, those places of their towns & cities which are weakeſt by nature, & flock thither apace to defend, where they see the enemy most busie in assaulting.

Seet. 3.

TO this head, of the occasions of sin, we are to refer the company of wicked and godles mē, who of al other are the most forcible tentation and allurement to sin. Other occasions are dum, and cannot pleade for their selues, but by our owne tongues, and therefore no further then we our selues think good, but these will be importunate sutors, yea, if they haue any power ouer vs, insolent and tirannical compellers and comman-

ders, for so wee are to knowe that those tempters haue diuers meanes by the which to draw vs from the obedience of God, to the committing of sinne. First, their bare example, the which although it ought not to be regarded, (but onely as a spectacle of the filthines of sin, as we see in drunken mē, the beastlinesse of that sin, more plainly then we can haue it any way described vnto vs) yet it doth often preuaile with those who are weake, especially when as the persons of those wicked men are honourable & to be had in account, for their wisdom, learning, riches, dignitie, authoritie, or in any other worldly respect. But wee are to be forewarned, and to take heede of this, knowing that not the actions of sinful men, but the word of God is the rule according to the which all our actions are to be squared: and that of men, for the most part not the wisest and mightiest, but the simplest and basest are chosen by God to be partakers of his spirit, and presidents of godlines vnto others. Neither do these tempters stay here, being content with those who are mooued by their example to treade in their steps, but (as euery one thinking best of himselfe and his owne waies, desireth to haue all other like to himselfe)

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they adde to example perswasion, intreating, importunity, yea, if it be in their power, by force and violence. But al these temptations may & must be resisted by the power of Gods spirit, that so wee may preserue our soules without spot till the day of Christ. Yea though we be compassed in on euerie side with examples of sin and wickednesse, hauing no step free from greuous offences & stumbling blocks, as it commeth often to passe, that the godly man liueth in the midst of a wicked and peruerse generation, as *Lot* lued in *Sodom*, yet we must not suffer our selues to bee carried away with these streams of wickednes, from the obedience of the will of God, nor follow the multitude to euil but rather manfully strue against al, in the profession and practise of a godly life: and as the Apostle *Peter* exhorteth vs, *Act. 240. Saue our selues from that froward generation.* Wherein (no question) we shall finde great difficultie. yea, when we haue done all that we can, great hindrances, & euen an impossibilitie of attaining that high degree of holines, which otherwise were not impossible, for that the full practise of godlinesse cannot be had, but would be vnreasonable and inconuenient. This Christ teacheth *Math. 24. 11. Because iniquity shall abound, & the*

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loue of many will waxe cold : and *2.Tim.3.1.*

The Apostle saith, that the aboundance of sinne there mentioned, will make *Perillous times*, in the which it shall be hard for Gods children to keepe faith and a good conscience, and themselues free from the sins raiging euery where. For as in a general distemperature and corruption of the aire, it is hard euen for him that hath a healthful & strong constitution of body, to auoyde sicknesse so it is in corrupt ages and places, very hard to liue vnspotted of the world. But there is nothing hard or impossible to god, who by his grace is able to preferue vs from beeing ouerwhelmed with these flouds of wickednes, as he did *Lot* in *Sodom*, & hath done many others of his seruants in the midst of infidels and open idolatours.

Seet. 4.

ANother thing hurtfull to the soule, and the holines of it, and therefore carefully to be auoyded in this spiritual Diet, is licentiousnes, which is the vnnecessarie vse of worldly pleasures, when we are not cōtent with meate, drinke, and apparell, and other things needfull : but lust after superfluous things, as the people of *Israel* being filled with māna, did after the flesh pots of *Egypt*: the which although they may be sometimes
lawful

lawfully vsed, for that the creatures of God serue and are created not onely for necessitie, for then infinite things are in vaine, for a few are needful, but also for the pleasure & solace & delight of the faithful. Yet the daily and ordinary vse of them is hurtfull and not to be granted or taken. First, in that it taketh away our time & care, which should be giuen to the seruice of God, to the study and practise of godlinesse, and all Christian duties frō these things, and bestoweth them on vaine and momentanie pleasures. For although wee may after a sort do both, to wit, sometimes with *Mary* sit at Christs seete hearing his word, & anon with *Mariha* giue our selues to worldly matters: yet wee shall finde, that this superfluous vse of worldly pleasures, will bee a great hindrance to those other duties, and make vs altogether vnfit for the performance of the. We do not denie, but that a Christian may haue in some measure, that care for his soul which is meete, and withall not onely performe all the necessarie duties belonging to his calling and the good estate of his bodie, yea, and sometimes walke foorth and make a vagarie into the gardens of pleasure, thereby both to satisfie the infirmitie of his flesh and fraile nature, and also to make
himselfe

himselfe more ioyfull and chearefull in ser-
uing, thanking, and praying God : but
if hee haue his dayly conuersation, and
make his continuall abode in them, he may
indeede serue God there in some sort, but
he shall finde it dangerous in respect of spi-
rituall life and health : yea, as vnholosome
for the soule as it is pleasant for the body.
The minde and affections of a man may
indeede be set on diuers things, on earth-
ly and heauenly pleasures : but that which
is giuen to the one, is taken from the o-
ther : and the more we are affected to the
one, the lesse delight we shall haue in the
other : for that there is a kind of contrariety
betweene the flesh and the spirit, betweene
fleshly and spirituall pleasures, studies,
and exercises, arising not of their owne na-
ture : according to which the sence of world-
ly pleasure is euen as bellowses to stirre
vp in mā, loue, obedience & thankfulnes to
God : as we know that God placed *Adam* in
his creation in *Paradise*, a place of plea-
sure, but by reason of the corruption of mā's
nature, which cannot vse them moderately
and in due tymes, it cannot tast of them, but
it will drinke of them, it cannot drinke of
them, but it will bee drunke with them :
yea, it will adde thirst vnto drunkenesse,
euen

euē an vnſatiabſe appetite, to the greateſt, ſurfet, yea, when it hauing ouercharged it ſelf is conſtrained to vnloade it ſelfe, and abſtaine for a ſeaſon, it will afterwards more greedily then euē it did returne to the vomit, and ſo wallow continually in all ſenſual pleaſure. By this means haue many of the ſeruāts of God beene ouertaken: yea, it is the vſual means, by the which ſatan worketh in thē a decreaſe of holines, making them to drinke ſo deepe of this cup of worldly pleaſures, that ſtraightway they fall into ſleepe or ſlumber, and ſo forgetting themſelues, neglect their ſoules. Beſides, this licentiousnes is the next neighbour, and couſin germain to ſin it ſelf, which for the moſt part conſiſteth in the vſe of forbidden and vnlawfull pleaſures: and therfore to be auoided as very dangerous, as it is the part of a wiſe man not to walke too near the brink of a deep riuer, whereinto if he chance to ſlip, there is dāger of drowning, but rather to keepe a looſe off, and ſo to be in ſafetie. So that in theſe reſpects a good dietarie of the ſoule muſt carefully auoyde this licentiousnes & too free vſe of worldly pleaſures, as wee are in many places of the Scripture counſelled & cōmāded. *Luc. 21. 24. Take heed leaſt at any time your hearts be oppreſſed with ſurſetting & drunkenneſſe, & the cares of this life,*

life, and so that day come vppon you vnawares: and the Apostle writeth to the Corinthians. 1.6 That howsoeuer all things are lawfull, yet al things are not expedient, in respect of spiritual edification. Yea, he propoundeth vnto them himself as an example to folow, in abtaining from the vse of all vnnecessary pleasures, saying. 1. Cor. 9. 27. *I beate downe my body, and bring it into subiection, least that otherwise I my self, who preach saluation to others, should be reiected.* So that we are to hold as a most plaine and certaine truth, that as for the body, so also for the soule, a strict & sparing diet is most safe and wholesome, and therefore to inioine it to our selues, as necessary for our saluation, & that which may not be broken without offence both to god & to our owne soules. For, howsoeuer many do flatter themselves in the doctrine and knowledge of christianity, and so giue themselves ouer to the vse of worldly pleasures, yet we are to know, that it is no lesse displeasing in y^e eyes of god, to vse those lawfull things, which we know to be hindrances to our saluation, then to do that which is simply and in nature vnlawfull. For as we read, 1. Sam. 15. 23 *Rebellion (in what thing soeuer it be) is as the sinne of witchcraft, and transgression as idolatrie.*

CHAP. II.

Section. 1.

He second part of conser-
uative diet, is in the vse of
those good things, which
are agreable to the soule, and
appointed by God for the
preseruauon of it : they are
two in number, foode and exercise, by the
which two, as the body, so also the soule is
nourished. As for sleepe and natural rest, the
which is needfull for the nourishing & preser-
uing of the body, it hath no place in this spi-
rituall diet : for the flesh is fraile, and would
soone be consumed with labor, if it had not
som rest & intermission in the time of sleepe :
but the soule cannot bee wearied by doing
good, but contrarily getteth strength by co-
tinual labor, and is made faint and weake by
rest, as the body is refreshed by it. Only it re-
quireth these two things, food and exercise,
of the which two, the one is the matter, the
other is the form of nutrition : or thus, spiri-
tual food, is that wherof holines is made : spi-
ritual exercise turneth the said food into ho-
lines, first of the food, then of the exercise of
the

the soule. But why is food more needfull for the soule, then rest or sleepe? and why can it not cōtinue as well without the one as without the other? It needeth no rest, because it cannot be wearied, but it must be nourished, both because it is imperfite in regard of holinesse, and therefore must be increased, till it come to the full stature and perfection: and also because it is dayly diminished by the corruption of sin, and therefore must be dayly repaired by conuenient food. Euen as we do daily feede our bodies, for these two endes, first, to augment them as long as they are in growth, then after that they haue come to their pitch and naturall bignesse, to restore so much of the substance of them, as is dayly wasted away by the force of naturall heate. But what shall we make to bee the foode of the soule? Surely, no bodily meate, though neuer so fine and daintie: for if we eate we do not therefore abounde in grace: and if we eate not, we are not diminished: neither any earthly thing: for the food of the soule is that whereof holinesse is made, the which hath the originall, not from earth, but from heauen, whither wee muste lifte vppe our eyes, and thence looke for this spirituall and heauenly Manna: not from any creature that is in heauen,

the which although it may be holy in it self as are the angels, yet they are not the fountaine from the which holinesse is to be de-riued to others, and therefore wee must seeke for this foode at the handes of God, not in his nature, whereof the soule is not capable, but in some thing proceeding from him, euen in the worde of God, by the which as this spirituall lyfe of holinesse is begotten, so it is nourished, and continued, as it is in naturall things, the which, *Ex quibus oriuntur, ex iisdem nutriuntur*. 1. Peter. 1. 23. *Being borne not of corruptible, but of incorruptible seede, to wit, by the worde of the euerliuing God, which endureth for euer: and this is the worde which is preached among you, and therefore as newe borne babes desire the sincere milke of the worde (as it may bee translated) that you may grow thereby.* The worde of GOD is the reuealed will of God: for as men doo by speech make knowne to others their minde, counsailes, and intents: so GOD hath manye wayes made knowne vnto man, what hee woulde haue done: so that as the soule of man dooth more or lesse conforme it selfe to the will of God: so dooth it more or lesse increase in holynesse. This worde or reuealed will of God,

God, is contained and declared, first, in the creatures: secondly, in the bookes of holic Scripture: thirdly, in the actions of God, or his continuall administration of the worlde, out of all which this spirituall foode must bee gathered and gotten. But especially out of the Scripture, wherein God hath fully and plainly reuealed his will, and which maketh the other two fieldes, the one of the creatures, the other of the actions of God, to yeelde plenti- full fruit for the nourishing of our soules, whereas without it they are altogether barren and fruitlesse. For it is impossible that hee who hath not the eyes of hys soule opened and enlightned by the word and spirite of God, shoulde picke out any matter of spirituall edification, eyther out of the creatures, or the actions of God.

Sect. 2.

THe will of God, as it is cōteyned in the Scripture, creatures, and actions of god, is as meate vndressed, and therefore it must be prepared and made fitte for our vse; as we daily see meates to bee dressed infinite wayes. This preparation is made by searching and finding it out,
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which of it selfe lyeth hidden, and it is prepared, either by our selues, or else by others, as namely by the Ministers of the worde, who in the Church (which is the house of God) are both as Stewardes to prouide, and as Cookes to prepare meate for the children and seruants of GOD: the which they do, when as they gather out of the worde of God sounde and wholsome doctrine, and applie it to the seuerall conditions of the hearers. This publicke foode, which the publicke ministerie of the worde yeeldeth, is that wherewith chiefly God hath appointed that our soules should bee nourished, and therefore we are carefully to consider how it ought to be receiued. For we are not here to declare howe this publicke preparation should bee made, for that belongeth not to this Treatise: yet as all men knowe, that the good estate of the bodie dooth chieflie consist herein, that the meate wherewith it is nourished be well dressed, and made fitte for the receyuer, not rawe, offensive, or mingled with any hurtfull thing: so, without question, the health of the soule dooth chiefly depende on the ministerie of the worde, that it offer to the Church nothing but that which is both in it selfe good and sounde, and also made
fitte

fitte for the present estate of the hearers. And surely it is to bee wished (and the contrarie greatlie to bee wondered at) that men were as carefull in prouiding for themselves, wyse and cunning Cookes, able to prepare a right the sacred worde of the euerlyuing G O D, wherewith their soules are, or ought to bee fedde to eternall life, as they are curious about the dressing of theyr bodily meate, which is soone turned into fylth, and so cast away, as a most loathsome thing: yea, which together with the bellye, for the which it is prepared, shall be abolished: as in the first to the *Corinthians* the sixt Chapter and thirteenth verse. But menne spend their whole care, tyme, and substaunce about the one: to wit, the filling of their bellies, and the feeding of their bodyes, and are altogether carelesse of the other, thinking no cost sufficient for the one, and euerie pennie that is bestowed on the other, cleane lost. But to leaue these godlesse epicures, seruing their bellies which are their God, it is the part of euery Christian that hath care of the health of his soule, after that he hath done his endeouour in prouiding a cunning and faythfull Cooke, for the preparing of meate for his soule, to

prepare himselfe for the receyuing of it, by procuring in himselfe an appetite to this spirituall foode, that so, as it cometh to passe in feeding the bodie, it becoming earnestly desyred, may bee happilie digested. This is done first by vnloading our stomackes from all sinfull cares, cogitations and desires, the which beeing of nature contrarie to the pure and heauenlie worde of God, will not suffer it to haue enteraunce: for it is impossible that a man shoulde both earnestly desire the worde, and cherish sinne: and therefore he must resolve himselfe to yeelde heartie obedience vnto it, by casting away whatsoeuer is in his minde, heart or lyfe, contrarie vnto it. This counsell wee haue giuen vs. I. *Pet.* 2. I. *Wherefore laying aside all malitiousnesse and guile, all dissimulation, enuie, and euill speaking, as newe borne babes desire the sincere milke of the worde, that yee may growe thereby,* And lykewise: *Iames.* I. 2 I. *Wherefore laying asyde all filthinesse, and superfluitie of malitiousnesse, receyue with meekenesse the worde engrafted in you, which is able to saue your soules.* Secondly, this appetite of the worde, is to bee procured by a due consideration of the necessitie, of the profitablenesse and excellencie therof: for who will

will not desire that which hee seeth to bee both most needfull and profitable for himselfe, and most excellent in it selfe, it being the onely matter of spirituall nourishment, and so the meanes of attaining eternall life. *Psal. 19. 7. The law of the Lord is perfect converting the soule, the testimonies of the Lord are sure, and giue wisdom to the simple, the statutes of the Lord are right & reioyce the heart, and therefore they are more to bee desired then gold, yea then much fine gold, sweeter also then the hony and the hony combe: Moreover by them thy servant is made circumspect, and in keeping them there is great reward.* Againe, the excellency of the word is so great as cannot bee expressed: It is indeed contemned by carnall men, as base and simple, and as hauing in it no matter of importance, but a bare storie of Christ crucified, as we reade *I. Cor. 1. The Grecians* and other wise men of the world reiect the Gospel, as being destitute of that deepe wisdom wherewith they know themselues to be endued. But what maruell is it, that he who is blinde thinke it to bee darke when the sunne shineth most clearely, or that a naturall man, who in regard of heauenly things, is as blind as a buzzard, can see no wisdom in the worde of God, in the which all the treasures of the
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endlesse wisdom of God are cōteined. The Queene of *Saba* thought it woorth her labour to trauaile into a strange countrey to heare the wisdom of *Salomon*, and counted his seruants happie in that they liued in his company & presence, where they did daily see and behold his wisdom how much more shal we account our selues happie, when as we are in the cōpanie, house, & presence of God, beholding the wonderfull misteries of his wisdom laide open before our eies, the which passeth the wisdom of *Salomon*, and of al the men in the world, further then the great Ocean doth a drop of water. And surely whosoever can, and doth by the grace of God, seriously consider the dealing of God with his Church from time to time, the tragicall end of the reprobate, liuing here for a time in all iollity and pleasure, the happie estate abiding the godly, who in this world are miserably afflicted, the fall of man comining of his owne wilfulnesse, the saluation and regeneration of the elect proceeding from the mercy & loue of God: He that compareth the law with the gospel, the babish estate of the Church of the *Jewes* with the Churches vnder the Gospel, being come to ripenesse and perfection, the agreement of the types with the bodies,
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the wisdom contained in the iudicial lawes of Moses. And lastly, he that considereth the incarnation, death & resurrection of Christ, with the rest of points of christian religion, shal vndoubtedly see, & wil cōfesse that al the wisest lawes, the deepest deuises, & counsels of the greatest and most subtile politicians that euer liued, the learnedest works of the wirtiest philosophers and schoolemen, are but meere foolery & seely shifts: yea, he shal be compelled to crie out & say with the Apostle, *Rom. II. O the riches of depth of the wisdom and knowledge of God, how unsearchable are his iudgements and his wayes past finding: And 1. Tim. 3. 16. Without controuersie great is the mystery of godlinesse. God manifested in the flesh, iustified in the spirit, seene of angels, preached vnto the gentiles, beleeued in the world, and receined up in glorie* Neither can any man answer & say, I confesse indeed that there are notable points of wisdom to be seene in the word of God, in the hearing & cōsidering wherof I haue takē great delight: but I haue heard thē so often reiterated, that nowe it is irksome to me to heare the word preached: for as the wise man saith, euen the hony combe, the sweetest thing in the world is lothsome to the full stomacke. But we cannot be thus affected toward the word of God and the wisdom of God therein

contained the which is so infinit, that it can neuer be founded to the bottome, and fully comprehended by the mind: and therefore it commeth forth euery day new and fresh, not cloying the hearer, but inflaming him more and more with a desire of hearing and learning. Of other things it is truely said, that a wonder lasteth but nine dayes, for that nothing hapneth so strange, but that the cause of it at length will bee found out: but the wonderfull things of the law of God do more amaze him that hath spent al his time in the serious contemplation of them, then him who is a novice in the schoole of Christ. Thus we are to thinke of the word of God, and thus we ought to stirre vp in our selues a greedie and vsatiabie appetite of it: yea, great care and attention in hearing it, yea, they whom God hath endued with most excellent spirituall gifts, and the greatest measure of knowledge, ought not to think themselves exempted frō this duty of continuall & attentiuē hearing of gods word: as no man is so strong in bodie, that he may abstaine from meate, because hee is by the word of God, both to restore that spirituall strength, which is daily weakened by the corruption of sin, and also to encrease his strength til he come to some ripenesse in Christ. But contrarily,

trarily, he is with great care, ioy, and pleasure, to giue himselfe to the hearing of Gods word, when soeuer iust occasion is giuen.

Secl. 3.

FVrther as it is not sufficient for the feeding of the body, that meate be receiued into the stomacke: for that if by any infirmitie thereof it be straightway voyded, it doth not any iot nourish the bodie: no more will it serue for the feeding of our soules, that we heare the word with great ioy & delight, yea, with care and attention, vnlesse also we remember, and so keepe it in our soules. This point of spiritual Diet is necessarily to be regarded, for that many faile in it, who do in some measure heare aright, as many haue an insatiable appetite in deuouring meate, who cannot keepe it for any space of time. This we see both in the parable of the seed, *Luke 8. 13.* and also in daily experience, whereof the one saith, that many heare the worde with ioy, but it taketh no roote in them, the other sheweth vs by the vnfruitful and barren professions of many Christians, that bee daily and attentiuie hearers of the word, that they let it soone slip out of their mindes, for that otherwise it could not possibly

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sibly but bring forth some fruit in their liues. The meanes of remembreing the word preached are these: first, carefull attention, for nothing cā be remembred which is not first minded & marked: secondly, to repeate with others, either with our friendes in way of conference, discussing euery point seuerally, to see what is doubtful or manifest, what singular, and excellent, or vsuall (for as in the word of God, so in the sayings of men, some are more notable then others) or with those, who are any way committed to our charge in way of examination, as our wiues, childrē, seruants, schollers, and such others. But of all other, the surest way to remember the word, is application, when as both in and after the hearing of it, we consider how it concerneth our selues or any other, what experiments wee haue had of the truth of it, and how it will make for our spirituall edification: whereunto if practise be ioyned, then we make it our owne for euer. Thus we being careful in receiuing the food of the word of God preached, and as Christ warneth vs, *taking heed how we heare*, it cannot be but that by the blessing of God wee shall continue and increase the spirituall health of our soules.

Sect. 4.

IN this publike banquet which God maketh in his church, for the refreshing, strengthening, and feeding of the soules of his children, besides the ministerie of the word, which hath the first & the chiefe place, there is a second seruice, to wit, the sacraments appointed for the same end, & being y^e word of God, as the other, althogh in another forme, and is as it were prepared after another manner. They nourish the soule in that they increase in vs knowledge, faith, mortification of sinne, and all the parts of new obedience, when as the true vse, end, and significatiō of the same is duly weighed, as namely in Baptisme, which is the sacrament of the lawe, and of death. the mortification both of our soules for the guilt of sinne, and also of the corruption of sinne inherent in our soules, signified by dipping and drowning the bodie in water. For when as we receiuing the sacrament in our own bodies, or els beholding it administered vnto others, feelee a sense of the guilt of eternal death due vnto vs for sin, & a mortificatiō of thinherent corruptiō of sin coming from thence, the do we feed our soules
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by this Sacrament, & that no lesse when we see it administred to others, then when we feele it in our own bodies: and therefore the custome which hath preuailed in most places, of neglecting & contemning this part of the foode of our soules, is to be condemned and sharply reprooued. Likewise in the other Sacrament of the Lords Supper, the bread and the wine receiued in it, feede both our bodies and soules: the one by their naturall vertue, the other by their mysticall and sacramentall signification, working in vs a fresh remembrance, and a liuely sense of the death of Christ, represented vnto vs by the breaking of the bread in peeces, and the pouing forth of the wine.

Seet. 5.

THUS much of the publike foode of the soule: besides the which we haue other meanes appointed by God to be vsed priuately. For Christians must not bee as babes, vnable to feede themselves or to take any nourishment vnlesse it be put into their mouths by others, but must, as they receiue the meate prepared by others, so also dresse some for themselves, and that by gathering the word of God, the onely foode of
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the soule where it is to be had, euen there where the publike food is had, to wit, in the Scripture, in the creatures, and in the actions of God. In these fieldes the word of God groweth, and therefore a Christian is to bee continually conuerfant in them, and so to make his soule strong, fat, and lustie. First therefore he is to giue himselfe to the reading, studying, vnderstanding, and meditating of the scripture. For the profitable reading of the word of God, diuers things are to be considered: first that we reade it with this intent and purpose, to edifie our selues in the knowledge and obedience of Christ, making our spirituall edification the end of our reading. Otherwise wee may spend all our dayes, yea, although they were as many as the daies of *Methuselah*, and yet receiue no more encrease of holinesse, then they who neuer heard tell of the word of God. For why? it is impossible that any man should find this spirituall foode, but he who doth hunger after it, and seeketh it with all care and diligence. Indeepe God sometimes is found of those who doo not seeke, nor yet so much as aske after him, and doth by his spirit renewe those, who do not once thinke of regeneration or saluation: but here we do not speake of the extraordinary and

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immediate working of God in regenerating men, but of that ordinarie continuance and encrease of holinesse which euery faithfull man may and ought to worke in himselfe by such meanes as God hath appointed. This he that seeketh findeth, hee that seeketh it not, shal neuer find it. Hence it is that many haue beene very painefull readers of the scripture, who neuer found in them any spiritual fruit or comfort, because they read them not to that end, but for some sinister respect. The *Iewes* tooke great pains in reading, or rather in learning without booke the books of the old testament: yea, so great as may make Christians (who cannot finde in their hearts to bestow so much time and pains in seeking or keeping Christ, pardon of sin, & eternal glory, as they do in seeking an earthly king & earthly glory, the which onely they looke for by their Messiah) and yet they finde not Christ nor any spirituall grace, because they seeke not for such things. So, many other haue read the scriptures for other sinister ends, some to get the knowledge of curious and vnprofitable questions and controuersies of endlesse genealogies, yea, some for confirmatiō of their erroneous & heretical opinions, some for meere knowledge & vaine ostentation. But he who desireth

fireth to be a good phisitian of his own soule, must, laying aside these and all such respects, propound to himselfe the confirmation and encrease of his faith, loue, patience, temperance & of all other spirituall graces. These things must be continually in his mind, yea, he must apply to these purposes, all the precepts, examples and doctrines, wherewith he meeteth, minding onely poynts of spirituall edification, and especially those whereof he most doubteth, and would bee resolved, and which belong most to his present vse. This rule and counsell we haue giuen by *Eliphas. Iob. 5. 27.* who after that he hath declared at large both the iustice of God in punishing the wicked, and his goodnesse in sparing, lawing and blessing the godly, hee addeth this notable conclusion. *Loe, thus we haue inquired of it, and so it is: heare it and know it for thy selfe*, that is, do not content thy selfe with the generall knowledge of this doctrine, but applie it to thy owne speciall state. Not as if it were vnlawfull for a Christian, in reading the Scripture, to obserue and studie those things which doo not directlye tende to spirituall edification, for it is good and commendable, if hee can giue so much time to the study of the word, as that hee knowe all the circumstancees of

the storie, al questions which can be moued about any place:but that when as all cannot be had,(as it is seldome seene, that any yueth or can giue himselfe so wholly to this studie who hath anie other calling)choise be made of that which is most needfull, profitable,and excellent. In the which respect, he is also to make choyse of those bookes of Scripture,for his dayly reading,studying and meditating,in the which this spirituall food dooth most plentifully growe, and may most easily bee had. For although whatsoeuer is written, bee written for our comfort and edification, and that no part of the Scripture ought to bee accounted barren and vnprofitable, yet some partes are more excellent,and more effectuall for spirituall edification then others are, in that they handle those points wherein the good estate of the soule consisteth,more fully and plainly then others do. Thus the writings of the Prophets are to be preferred,before the bookes of *Moses*, to the which they are as Commentaries:and the writings of the Apostles before the writings of the Prophets, for that all the mysteries of our saluation are now in the time of the Gospel plainly reuealed, which before were couered with types and ceremonies. Yea,of the bookes of
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the new Testament, the Epistles written by the Apostle Paule, and others, do more directly ayme at this marke, then the storie of the liues and acts of Christ and his Apostles. But of all the bookes of Scripture, it seemeth that the booke of the Psalmes doth most excell in this behalfe, the which consisteth wholly of spirituall meditations, observations, precepts and experiments, inso-much that it may truly bee called the Christian mans Garden, wherein all manner of wholsome hearbes, and foueraigne medicines may be had. And therefore a Christian, although he ought not to bee a stranger in anie part of the booke of God, yet he ought to be most conuersant in this, and such other, as that hee scarce euer lay them out of his hands. Yea, in these bookes some sayings and sentences are more excellent then others, and therefore more specially to be regarded and remembred.



Seēt. V I.

THUS our Christian is to reade the scripture : but what auaieth it to reade that, that is not vnderstood? or how can we suppose that euery Christian can vnderstand the scripture which is so hard, that euen they who giue themselves wholly vnto the studie of it, cannot with any paines or means which can be vsed, sound the depth of it?

We answer, that as it is not possible, so it is not needfull for any man to attain the true sense of the scripture in euerie place : and againe, that it is both possible and easie for any Christian to vnderstand so much of it as will serue for his spirituall edification in all respects. Yea, it hath pleased God in great mercy and wisdom so to provide for the saluation of his elect, as to make those things which are most effectuell to edification, most easie to be vnderstood, and so to meete with the carnall curiositie of men, as to make vnecessary questions and quiddities most intricate, and euen as labyrinthes, into the which it is easie to enter, but impossible to get forth. And therefore no man ought to be kept backe from reading the scripture, by
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considering the difficultie of the, but rather to be perswaded, that by prayer to God who can open the eyes of the blind to behold the wonderful things of his law, by acquainting himselfe with the phrase & maner of speech which the holy Ghost useth, by conferring one place with another: and lastly, by vsing the helpe of those who haue laboured painfully and faithfully in searching out the true meaning of the scripture, hee shall vnderstand so much of it, as shall be abundantly sufficient for his edification and saluation. Thus the scripture being painefully read and truely vnderstood, will yeele vnto vs plentifull foode for the confirmation of our knowledge, faith, loue, patience, temperance, and of all spirituall graces. Wee shall enter into these fertile fieldes and pleasant gardens, in ignorance, doubting, distrust, impatience, and sorrow, but shall come out of them full of faith and of the holy Ghost, and replenished with all spirituall ioy. With this reading of the scripture, we must ioyne the reading of the writings of those who haue gathered the doctrines & exhortations contained therein to their proper heads, in forme of catechismes, sermons, commentaries, treatises, disputations, common places, and prayer,

and so haue prepared spirituall foode for others, who haue not the like oportunitie of doing it. The benefite and profite, which the Chuch reapeth by this meanes, is verie great. For by this meanes many poyntes of singular vse are gotten, and as it were digged out of the scripture, which otherwise would lie in the, as in the bowels of the earth, hiddē and vnknowne, especially they who are not endued with so great a measure of knowledge and iudgement, as that they are able of themselues to vnderstand the scripture, & therout to gather whatsoeuer is needfull for them. And therefore they are to be red both thankfully, in respect of god, the giuer and authour of them: and also carefully, in regard of our own profit & edification, yet not with that reuerence, estimation, and confidence, which is to be vsed in reading the scripture. For that which man saith may bee false, but whatsoeuer God speaketh, is vndoubtedly true. For the which cause, we are not to relie and depend wholly vpon the writings & authoritie of any man, of what learning & account soeuer he be, as it is the custom of many, who not content to acknowledge, & admire the excellency of gods gifts in men, do so addict themselues to al their sayings, opinions, and fashions, that they take for vndoubted truth,

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truth, without any further inquiring of it, or examining it by the word of god, whatsoeuer proceedeth from them, wherof many inconveniences follow. For first, as no man is without his errors, wants & infirmities, so by this means it cometh often to passe, that in stead of sound and wholsom food, they receiue into their soules corrupt errors infecting the. Yea, as for those sound doctrines which they haue from them, they do not examin them by the rule of gods word, but take them hande ouer head vpon their words, and so haue no firme & settled perswasion, and resolution of them in their minds. Thirdly, by this partiall conceit, which men haue of some one teacher or writer, they are brought to contemne al other men with their gifts and labors, and so deprive themselves of that great fruit & edification which they might reap by the.

Sect. 7.

BEside the scripture, which is as Paradise, the Garden of God, wherein growe all maner of trees bearing fruit for the sustentation of the soule of man, wee haue other pastures wherein we are to feed, to wit, the creatures, and the actions of god. The creatures serue for the vse & sustentation, as of the body:
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so also of the soule, the which may clearly see in them the goodnesse power and wisdom of God, and so bee stirred vppe to loue and prayse G O D. Hee shall see the wonderfull power of god, by the which the heauens and the earth were created, the one in continuall motion, the other vnmouable: he shall see the wisdom of God in framing euery creature so curiously, in regard of the workmanship, in contriuing euerie part so fitly, in regard of the naturall vse of it, as no witte or imagination of man can come neare, or almost imitate. With these Meditations, the holie men of God haue continuallye fedde their soules. *Psalm. 8. 4. When I beholde the heauens the worke of thy hands, the Sonne and the Moone which thou hast created. What is man that thou shouldest vouchsafe him this honour, to be the Lord of these,* to haue the fish in the Sea, the beastes of the fielde, at his commaundement. Hitherto the Scripture dooth often sende vs, to learne the doctrine of Gods prouidence, who if hee decke the Lillies of the field: if hee feede the Rauens, *Luke 12. 24.* yea, the yong Rauens not able to shift for themselves, howe much more will hee giue to his seruants all needfull and good things, yea,

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diligence and care in prouiding for our selues. *Pro. 6.6. Sluggard go to the Enimet, yea,* whatsoeuer beside is needfull to be knowne and practised by vs. For so wee are to account the whole worlde, and all the creatures therein containd, to bee euen as a storehouse of foode: wherein as carnall men do fill and fatte their bellyes with that infinite varietie of creatures, which GOD hath made: so the spirituall man may haue euen for the taking vp, all manner of spirituall instruction, consolation, and edification. For if the heathen, who haue no spirituall eyes, wherewith to see, can obserue the power and goodnesse of God in these creatures, as wee are taught *Rom. I.* how much more shall the spirituall man find in this feeld plentiful food for the feeding of the soule.

Seet. 8.

THE last feeld wherein this spirituall foode of the worde of GOD dooth growe, and is to bee gathered, are the actions of GOD: for as in the creation so also in the administration of the worlde, God is to bee seene and sought, as in the one, the power, wisdom, and goodnesse of

of God, so in the other, his prouidence, iustice, and mercy, do manifestly appeare, or rather clearely shine. His prouidence, by the which all things, all the actions and faculties of all creatures are disposed, ordered, directed, restrained, vpheld, as that they all severally and ioynntly tend to those ends for the which he appointed them, and the effecting of those things which he will haue brought to passe, as namely, first principally, and generally, the setting forth of his glorie, which is the last end both of the creation, and also of the administration of all things: and secondly the execution of his iustice vpon the reprobate for their sins, and of his loue and mercy in the saluation of the elect. His iustice appeareth in that he recompenseth euery one according vnto his doings, and that without fauour or respect of person, laying feareful iudgements euen vpon his elect for their sinnes, and rewarding the good deedes of the reprobate with temporall blessings: but most of all he doth dayly poure forth the treasures of his goodnesse, loue, & mercy, toward his faithful seruants, in preserving them from all euill, and in providing for them whatsoever is needfull. These things may profitably, and are diligently to be obserued in all the ages
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and stories of the Church : but they are especially to be obserued in the age and time wherein we our selues liue, for that we giue greater credence, & are more affected with those things which wee behold with our owne eies, which we haue noted our selues, knowing the persons in whom they befell, and all the circumstances of the said actions, then with those which we haue at the second hand by the report of others, and which in all respects are strange and vknowne vnto vs. Thus the Prophet *Dauid* mentioneth *Psal. 37.25.* one of his owne obseruations the which he had bene al his life time, euen a whole age in gathering, of the gracious prouidence of God ouer his seruants, saying : *I haue beene yong and now I am olde, yet did I neuer see the righteous forsaken or his seed beg their bread.* Of these obseruations cōcerning the blessings of God bestowed on the righteous, and his fearefull plagues poured on the wicked, the bookes of *Iob* and of the *Psalmes* are full : yea, it is in many places made a signe of godlinesse to marke the doings of God, as the neglect of it is of an vngodly man, as *Eccl. 2.14.* *The wise man hath his eies in his head, but the foole walketh in darknesse.* And *Es. 57.1.* *The iust man is taken away frō the plague that is cōming, and no man regardeth,*

regardeth : that is , carnall men who are not acquainted with Gods dealings, nor exercised in marking thē, know not this, that the vntimely death of righteous men , is a fore-runner of some greeuous plague which God is to bring vppon that Cittie or countrey where they dwelt. And more especially, we are carefully to obserue those actions of God which concerne our selues , as namely how he hath from time to tyme provided for vs al things needful, euen in our greatest wants, when as all men did forsake vs : how hee hath preferued vs from great dangers, how he hath chastised vs for our sins, how he hath heard our prayers and granted our requests, how he hath comforted vs in our afflictions, how hee hath rewarded all our good works & godly endeouors, how he hath assisted vs by his spirit in time of tentation, how hee hath sometimes let vs remaine in sinne, irrepentance, and hardnes of heart, & at other times hath giuen vs soft hearts, melting at his promises and threatnings, as waxe before the fire, & sending forth riuers of the teares of true repentance, how hee hath plagued for our sins, or blessed for our sakes, our friendes, acquaintance, wiues, children, kinnsfolke and seruants, how he hath reuealed himselfe, his will and truth vnto vs, and

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in short, how he hath in euery respect dealt with vs, since wee first knewe or serued him

Sett. 9.

THUS wee see the right manner of feeding the soule with the heauenly manna the word of God, contained in the scriptures, creatures, and actions of God: beside the which, there is required in the right nourishment of it, spirituall exercise. For it fareth with the soule as it doth with the bodie, the which although it bee fedde to the full, and daily filled with meate, yet it cannot be preserued, much lesse increased in health, strength and vigour, vnlesse it be exercised, that so the meate receiued into the belly, may be drawn and fastned to the other partes of the body, which otherwise will not nourish, but soone passeth away without any profit: so, for the preseruatiō of spirituall health and strength, exercise is no lesse needefull then foode: the truth heereof appeareth plainly in many, who although they feede their soules with all care and diligence, being continually conuersant in studying, hearing, reading

reading, meditating, and regarding the word: yet they are not nourished by this foode, because they do not ioyne exercise vnto it.

This spirituall exercise is the practise of christianity, or of spiritual graces, or the performance of Christian duties, belonging either to God or man: and therefore it must of necessitie be of diuers kindes, as there are many kinds of spirituall graces, and of Christian duties. The first and chiefe kind of spiritual exercise, is prayer or inuocation of the name of God, both publike & also priuate, by the right vse wherof, wee shall feele all the graces of Gods spirit to be stirred vp in vs, yea, confirmed and encreased: yea, all drouines and heauinesse of soule to be shaken off, as will easily appeare by considering the seuerall parts of it. For, the more that wee cōfesse our sins, and the multitude and hainousnesse of them, as it were painting them out in their naturall shape, and in liuely colours, the more wee loath and abhor them: the oftner and more seriously that we consider the iudgements of God either present, or which are like inough to bee shortly poured vpon vs for our sinnes, and also the benefits temporall and spiritual, receiued at the hands of God, the more wee increase

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increase in feare and loue, and all dutifull thankfulnesse towards him, and therefore whosoever desireth to preserve his soule in health and strength, must haue speciall regard to this, that he giue himselfe to the daily & continuall vse of prayer, the necessity and efficacie whereof is so great, that it may truely be called the soule of the soule, that is, that whereon the life and good estate of the soule doth depend, it being impossible that either that Christian who is diligent in prayer, should bee weake in grace, or that grace should abound where there is neglect of prayer. But what shall wee account diligence in prayer, or how often ought a Christian to performe this dutie? The answer wee haue in many places of the scripture, as namely, *The Galatians 5. 17. Pray without ceasing.* And *Ephesians 6. 18. Pray in the spirit with all perseuerance, in all manner of prayer and supplications at all times.* And *Luke 18. 1.* He tolde them a parable to this ende, *that they should pray alwaies, and neuer bee wearied.* This generall commandement is thus to bee vnderstood and restrained, pray at all seasons vppon all occasions: thinke not this exercise to be needelesse vnprofitable, or vnseasonable at any time,

in the night, or in the day, in the morning, or at noone : in the towne, or in the field: in businesse, or in leysure. Thus haue the seruants of God liued, and thus they haue passed on their daies in continuall inuocation of the name of God. Thus did *Paule. 1. Thes. 3. 10. Night and day without measure I pray, &c.* And *Dauid. Psal. 55. 18. In the euening, in the morning, and at noone day, I will meditate, I will make a noyse in praier, and the Lord shall heare my voyce.* And we reade of *Daniel. Dan. 6. 10. That it was his custome to pray vnto God thrise euery day.* Out of the which precepts and examples, wee may easely gather, howe much tyme and care ought to bee allotted, and bestowed vppon this exercise, and that it is continually to be performed. For it is not with our soules in this respect, as it is with our bodyes, the which may easelie surfeit, of meate, or of exercise, for that they beeing of meane strength, can not beare much of either, but are soone ouercharged and hurt : whereas the soule hath not any pitch or set limit eyther of holinesse, but is to growe on further, euen when as it is at the highest, or of the meanes by the which it is attayned : and therefore we cannot exceed in this behalfe : vnlesse per-
haps

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haps wee (as verie fewe doo) fall into the
practise of that heresie which giueth all the
time of a mans life to prayer, and none to
the preseruatiō of lyfe, in following the
workes of our callings, the which is in no
case to bee admitted. And therefore that
it may bee knowen what is required at the
handes of a Christian in this behalfe, and
what is needfull for the right dieting of the
soule, wee will consider this poynt more
at large, and in particular, in this manner.
As bodilye, so also spirituall exercise is
eithor ordinarie, or extraordinarie, the
one is to bee vsed dayly, the other at some
tymes onelie, as occasions require. For as
sometimes the bodie requireth long and
vehement exercise, the which is not to bee
admitted in ordinary diet, for that it would
soone dry vp and consume the body, so it is
sometimes needfull, that a christian vse ex-
traordinarie praier, and that for the better
performance of this exercise, hee lay aside
for a time all other duties, cares and in-
cumbrances whatsoeuer, the which hee
may not doo ordinarily, as the Apostle
teacheth. 1. Cor. 7. That when as it is so
needfull in anie respect, as for the
auoyding or remoouing of anie great af-
fliction, or heauie iudgement, which

he hath by his sinnes pulled vpon his owne head, for the obtayning of some needfull grace, or temporall blessing, hee may omit for a season the duties of marriage, and giue himselfe wholly to prayer. But ordinarie prayer may stand with the performance of al other duties, neither hindering them, nor yet being hindered by them: so that a Christian may both serue God by prayer, and also do whatsoeuer his calling, although it be laborious, and troublesome, doth require.

This ordinarie prayer is perfourmed after two sortes, eyther at set and certaine tymes, or else vpon occasion: as we know that it is an ordinarie thing with men to eate, drinke, and exercise themselves, both at tymes appoynted for these purposes, and also as diuers occasions do offer themselves: so a Christian is to pray as the Apostle willeth *Timothie* to preach, both in season, and out of season, at set times, & of a sudden. Set prayer is to bee performed in full and ample maner: the other kind which we will call suddaine praier, briefly in fewe words: euen as we knowe and see that men at their set meales take a greater quantitie of meate and drinke, then they doo at other times. For why? set prayer must haue

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haue in it all. the partes or kindes of prayer, as the Apostle writeth, *Ephe. 6.* *Pray in all maner of prayer and supplication,* to wit, confession of sinnes committed, deprecation of iudgements, present or imminent, requiring of graces needefull, thankesgiuing for benefites receyued, intercession for others. Set prayer must consist of all these partes; yea, which is more, the particular (at least the chiefe) sinnes, iudgements, graces, blessings, benefites, persons ought to bee rehearsed and mentioned: whereof it commeth, that this kinde of prayer contayning in it so many diuerse matters, cannot bee containd in a few words, or vttered in a short time, whereas suddaine prayer, conceyued vpon some particular occasion, and hauing but one matter, may be dispatched in one worde.



Sect. 10.

THE vſes of ſet prayer are manifeſt, for they are many, euē as many as are the neceſſities of the ſoule, all which are ſupplied by meanes of it. But wherefore then ſerueth ſuddaine prayer? Surely for ſuddaine vſes hapning beſide a mans expectation, and neceſſarily requiring this dutie of praier. As when a Chriſtian committeth any ſinne, in thought, word, or deed, ſtraightway he deſireth God to pardon his ſin; likewise, when he receiueth any bleſſing from God, he giueth thanks without any delay: and likewise in all other parts of praier, as we know that the church in theſe latter ages hath generally taken vp this cuſtome of praying, at the taking of meate, the which of temporall bleſſings is moſt needful, & moſt often receiued. This kinde of praier may be performed at any time, and in any place: for of it the apoſtle writeth, *1. Tim. 2. 8. I will that the men pray in euery place, liſting vp pure hands, yea, in the miſt of other affaires whatſoeuer, & in the company of others: but for ſet praier, choiſe muſt be made of a ſecret place, & of ſuch a*
time

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time wherin we are freed, & as it were loosed from all other businesse, that so we may haue our minds & affections wholly set vpon it, *Mat. 6.6. When thou praieest, enter into thy chamber, and when thou hast shut thy doore, pray to the Lord in secret.* And therefore we are to accout somepart of the night yfittest season for this worke, because then we are freed from all other duties, belöging either to our callings, or to our brethren, and so may without being interrupted or any way hindered, set our selues to pray vnto God, as we read *Psal. 119.61, euen at midnight will I rise to praise thee, and to thinke of all thy iudgements,* or at the least, to sequester our selues in the day time frö the cöpany of others, as we read, *Gen. 24.63. That Isaac in the euening did walke forth into the fields, to meditate and pray.* And *Mat. 14.23.* That Christ whē his time of prayer was come, sent the multitude away, and went vp to the mountaine alone to pray, and was there alone, as also *Marke 1. 35.* That verie earlie in the morning before day, he went into a desert, or solitarie place, and there prayed. But as for suddaine praier, he did often performe that, in the midst of other affaires, and in the companie of others, euen of the whole multitude. Thus hee prayed. *John 11.41.*

vpon occasion of the myracle which hee was about to worke, in raysing *Lazarus* from death. Whereby it appeareth, that what with extraordinarie and ordinarie, what with set and suddaine prayer, the life of a Christian is a continuall exercise of praying, to the daylye and diligent performance whereof, he whosoever desireth to haue his soule in good estate, is to looke carefullie, least that by anye meanes hee bee drawne away, and become negligent in this behalfe, as wee see it often to come to passe, that Christians doo so entangle, and euen ouerwhelme themselues with worldly cares, and affayres, that they can scarce spare any time, either for extraordinarie, or for ordinarie, either for set, or for suddaine prayer. Yea, if there bee no outward hinderance, yet the slouthfulnes of the flesh vnwilling of it self to take paines, in this or any other spiritual exercise, is a sufficient hinderance, and maketh many cold, negligent, yea, & at lēgth altogither careles of this duty, as we read, *Mar. 14. 37*, that the disciples of Christ, whē as they had this duty imposed vpon thē by the expresse cōmandement of Christ, were by drowfie sluggishnesse hindered from the performace of it: the which so farre preuailed

preuailed with them, that they could not get the vpper hand of it, no not when they were sharply reprobued by Christ, & stirred vp to prayer, for so he saith, *Peter sleepest thou? confessest thou not watch one houre? Watch and pray lest ye fall into temptation: the spirit is willing but the flesh is weake.* And therefore Christ speaking of praying, *Luc. 8. 1.* addeth this caveat, that they should pray and not be wearied with it. So that wee being forewarned by Christ, are to take heed least that by these or any other meanes, we bee either altogether hindered or made negligent in this exercise, wherein, as hath often beene said, the welfare of the soule doth consist: as no doubt wee shall, if we consider and weigh the vn-speakeable fruits and comfort arising of it. What ought to bee lesse irksome, or more pleasant to a Christian soule, then to haue daily companie, conuersation, conference and talke with God, his sauour and redeemer, his protectour and mediator, his Lord and his God, the fountaine and full treasure of all blessings, the giuer of all good things? What ought to bee more carefully performed then that which procureth pardon for all sinnes, which remooueth all euils, which supplieth all temporall and spirituall wants, which encreaseeth all graces, and preserueth the

the soule in sounde and perfect health, euen as bodily exercise doth the body. And therefore as mē feeling their bodies any way heauie, distempred and out of course, straightway they flie to this remedy of exercise, not doubting but that it will soone put it away. So whensoever wee feelee our selues prone to sinne, and vntoward and sluggish in the seruice of God, if we giue our selues to this exercise of prayer, & stretch out the ioints of our soules before God, we shall no doubt feelee a great change in our soules, and that now they are light and able to lift vp themselves to heauen.

Señ. II.

THUS wee see what singular force and vertue in preserving the soule in the grace of Gods spirite, this exercise of prayer hath : and that not onely by the extraordinary blessing of God, who according to his gracious promises granteth whatsoever his children aske by prayer according to his will (in the which respect praier is as profitable for the body as for the soule, for it procureth temporall blessings, as well as spirituall graces) but also by a proper vertue inherent in it selfe. For if wee set aside the extraordinary worke of God in pouring his
spirit

spirit and grace into their hearts, who aske it by hearty prayer : the very action of prayer doth, although not merite, yet both confirme and encrease grace . In the which respect it is not of force for temporal blessings, for no man can by praying enrich himselfe : onely it procureth the blessing of God vpon the labours and endeouors of a Christian, and so bringeth riches : but as for spirituall graces, it worketh not the beginning, but the continuance and increase of them, not onely from God, but also by it selfe, as hath beene noted before, and will more plainly appeare by that which followeth. For first for prayer in generall, whosoever giueth himselfe to a diligent vse of it, hee doth of necessitie daily enter into a serious consideration of his spirituall state, and of all things appertaining vnto it, the which cannot but worke in him a great measure of grace. For as the carelesse neglect and forgetfulness of heauenly things comming from a greedie seeking, and a sensuall enioying of earthly pleasurs, bringeth a daily decrease: so the serious and continuall meditation of them, bringeth encrease of grace, the which in scripture is called watchfulness, as the

contrary neglect is drowſie ſleeping : and therefore theſe two are vſually ioyned together, *Watch and pray.* As *Mar. 13. 33. Looke, watch and pray :* and *Math. 26. 41 VVatch and pray, leaſt ye fall into temptation:* that is, giue your ſelues to prayer, and ſo conſequently to a ſerious conſideration of your owne eſtate (ſuch as uſeth to bee not in drouſie heads, but in men giuen to much waking) that by this meanes you may bee ſtrong in grace, and ſo enabled to reſiſt the force of ſinne. This appeareth more euidently in the particulars : for it is impoſſible that a man ſhould make a full and plain confeſſion of his ſinnes before God, deſiring him for his mercy ſake in Chriſt to pardon them, promiſing and vowing vnto him that hee will neuer againe ſo diſpleaſe and ſo diſhonour him, and not bee made (euen) by this confeſſion far off from committing of ſin. And if we ſuppoſe that the corruption of ſinne is ſo ſtrong in him, and doth ſo much preuaile, that notwithstanding his diligent praying, he ſtil falleth into ſinne, yet that will ſtand true which we affirme, to wit, that diligent prayer, and the committing of ſinne, will not ſtand together, for if prayer cannot make him ceaſe from ſinning, yet his ſinning will make him
leue

leauē off praying, and be ashamed to open his mouth to God, or lift vp his eyes to heauen, with whom it will seeme that hee doth nothing but dallie & dissemble, promising obedience, and straightway performing rebellion, yea, to treade downe vnder foote the bloud of Christ as a vile thing, by the which he was a little before washed and clesed from his sinnes. Likewise for thanksgiuing, which is another part of prayer, what heart is there that is so flintie, and so vngraciouſlye vnthankfull, as not to be by the consideration of the vnspeakeable loue and mercy of God shewed toward him, stirred vp to loue, obey and glorifie God in all things. By these meanes and many other, which may easely be gathered by these, prayer continueth and encreaseth spirituall strength, and therefore it is to haue a chiefe place in these spirituall exercises which we endeouour to describe.



Seet. 12

TO this head of prayer we are to refer singing, which is a kinde of praying, for prayers and psalms haue the same matter, onely they differ in maner of vttering, which in the one is plaine and naturall, in the other tuned and artificiall. The vse and ende of it, is to stir vp by the pleasant harmonie, and agreement of the foundes, spirituall ioy and chearefulnesse, and so to remooue the heauie lumpishnesse of the soule, as we reade *Iam. 5. Is any of you afflicted, let him pray, is any merrie, let him sing.* For the which purpose it is of notable force, as the experience of many of the seruants of God do teach vs, of whom many do (and many mo might truely do it) testifie thus much of the exercise of singing, that it hath vsually strangely altered and affected their minds, that it hath replenished their soules with heauenly delights, & euen made their hearts to melt away in tears of vnfeined repentance, the which before the vse of this exercise were so hard and dead in impenitencie, that neither the ministerie of the
word

word, nor priuate prayer (the which two haue the greatest force and the first place in this spirituall Diet, the one for foode, the other for exercise) could pierce into them, or any iot mooue them. Thus it pleaseth God by weake meanes, to bring to passe strange things, and by this pleasure of the sense, for so it is, although it be not so grosse as the other kinds are) to kindle in the hearts of his seruants, spirituall ioy, loue, zeale, and obedience, euen as wee read 2. *Kim.* 3. 15. that *Elizens* being about to prophesie, called for a minstrell, and so prophesied by the meanes of his playing, the which stirred vp the heate and zeale of his affection to speake the word of God. This exercise of singing (yea, and that with an addition of the harmonic of muscicall instruments) was daily and familiar with the Prophet *Dauid*, as those most excellent songs which hee made and hath left behinde him to the Church, as monuments of the surpassing zeale and ioy which hee hadde in seruing GOD, doo plainly witnesse, *Psalme* one hundred and fitic: *Praise the Lorde in the sounde of the trumpet, praise him vppon the viole and harp, prayse him with the timbrell, flute, and with all sortes of sweete Instrumentes,*
As

As also the Apostle exhorteth. *Ephe. 5. 18.*
Be not drunke with wine wherein is excessse, but
be filled with the spirit, speaking to your selues
in Psalmes, and songs, and spirituall hymnes,
making melodie in your hearts to the Lorde.

The which spirituall delight of singing
 with a loude and tuned voyce, yea, with
 the sweetest instruments of musick increa-
 sing the pleasure, and euen rauishing the
 soule with surpassing delight, ought not to
 be accounted light or vnseemly for a chri-
 stian to vse, who in this case may say with
 Dauid, skipping before the Arke, *I will yet*
be more light in seruing & praying God. 2. Sam.
6. 23.

Seet. 13.

TO the second head of spirituall exer-
 cises, are to bee referred all those
 whereby a Christian edifieth others,
 in the knowledge & obedience of Christ:
 for by edifying other, he edifieth himselfe,
 by imparting his spirituall graces to other,
 he doth not onely not loose them, but also
 confirmeth and encreaseth them to him-
 selfe. This we are taught by the parable
 of the Talents, the which being put forth
 to vse, brought forth, or rather brought in
 as

as many mo. In the which respect the public ministerie of the word is accounted a very effectual means of encreasing all manner of grace in the heart of the teacher, not as it is made by the supernatural & miraculous work of God, the ordinary means of begetting grace, but as hath beene said of prayer, by a vertue inherent in it selfe, agreeably to common reason: the which teacheth vs that by all likelihood, as they who dresse much meate for others, taste some themselves, and as nurses who chew meate for young children, suffer some to slip downe into their owne bellies, so the ministers of the word, who study day and night how they may be setting before the eyes of the people the vgly and filthie shape of sinne, should themselves be greatly inamoured with it, that they who labor to affright others with the feareful iudgements of God, should stand in some awe, and that they who inflame others with the loue of God, should heate themselves, and in briebe, that all the doctrines, exhortations, threatnings, and promises which they propounde to the people in the name of God, should redound to their owne profit and edification. All men knowe and we confesse, that often that cometh to passe

Rom. 2. 20. He that professeth himselfe to be a guide to the blinde, a light to the ignorant, himselfe blinded with the deceite of sinne. And many, althogh they teach others, that they should not sin, yet they themselues commit most heynous sinnes : yet it is not possible, but that one endued with fayth, and the spirte of God, should by the diligent and carefull preaching of the worde, be wonderfully strengthened, and increased in all manner of grace. In this sence the Apostle writeth, 1. Tim. 4. 15. 16. These things exercise, and giue thy selfe vnto them, that it may be seene among all men howe thou profitest in them : take heede to thy selfe, and vnto doctrine, for so dooing thou shalt saue both thy selfe and them that heare thee. Thus we are to account, that al they who are any way called to the expounding or any kind of handling of the scripture, haue a good meanes of profiting in godlinesse: as also they who hauing the charge and gouernement of others committed vnto them, as husbands, parents, and maisters, they are by priuate teaching, catechising, and instructing of their families, wiues, children, and seruants, to exercise; and so to confirme and encrease those graces, which they haue receyued. Yea, no man

is altogether destitute of this spirituall exercise: for if hee haue no publicke function, nor yet by his priuate calling any subiect vnto him, yet in that hee is a Christian, this dutie of exhorting and edifying others, and so of exercising his gifts, doth belong vnto him.

Sect. 14.

THE last kinde of spirituall exercises, is the practise of Christian duties, or a Christian life, consisting not in a bare and naked profession, or in worde onely, but also in deede and action, when as euery grace of Gods spirite lurking inwardly in the heart, sendeth forth fruit in life, according to the nature and kinde of it. For, as it commeth to passe in our bodies, both in the whole, and also in the seuerall partes and members of them, that the more they are exercised, the more they are both confirmed in strength, and augmented in quantitie, and contrariwise, the more they cease from performing their naturall functions, the lesse able they are to perforce them, yea, by this meanes it commeth to passe, that they are little

and weake : euen so it commeth to passe in the soule, the graces whereof as they are more or lesse put in practise in the doing of of good workes, and the performaunce of Christian duties: so they do either encrease, or decay. For example, a Christian is diligent in practising the duties of loue towards his brethren, hee imparteth his goods, and whatsoever he hath vnto them, for the relieuing of their necessitie, and the supplie of their wants : this Christian by this meanes increaseth loue in his owne soule : by giuing, hee becommeth more liberall, by shewing mercie on the distressed, more pittifull, the more hee giueth to his brethren of his temporall goodes, the more hee getteth to himselfe of spirituall loue : the more wee suffer afflictions, the more wee learne patience, as it is sayde of Christ in the fifth to the *Hebrewes*, and the eight verse, *That hee learned patience by his sufferings*, and as it is sayde in the fiftie to the *Romanes*, *That afflictions worke patience* : the more the bodie is tamed and kept vnder by fasting & such other means, the more the soule is strengthened, and so it commeth to passe in all other graces. For by practice they are kept and increased, by the

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the want of practise, they are diminished and lost. Whereby it appeareth how necessarie good workes are, in regarde of the good estate of the soule, and that as they take their being frō inward graces: so they giue backe againe vnto them strength, and increase. Thus Christ, *Mat. 7.* in the parable of the wise and foolish builder, maketh the practise of Christianitie, to bee the foundation of Religion in the heart of a man, euen that without the which it cannot stand and continue, but will decay by little and little, and at length fall to the ground: in lyke manner Paule, *1. Tim. 6. 17.* maketh good workes the foundation of godlinesse, although in truth, and in proper speach it bee the fruit of it. And *Iam. 1. 22.* *Be ye not onely hearers, but also doers of the law: otherwise yee deceyue your selues:* for that all your Religion will soone vanish away, and come to nought. For the facultyes both of bodie and soule are lost by idlenesse, as they are strengthened by vse and labour: and therefore wee are not to doubt, but that good workes howsoever little esteemed by many, and seldome to bee found in the lyues of any, haue a necessarie and notable vse in this spirituall Diet. And surely whosoever considereth the liues, and professions

of many Christians, yea, euen of those of whom we are to thinke no otherwise but that they are truly endued with faith, how fruitlesse and altogether barren of good works they are, neede not maruaile why most men either decrease or stand at a stay in godlinesse, but may casely see and acknowledge, that the graces of God are lost for want of vse, and the practise of Christian duties. For now a daies christians being too much addicted to the world and worldly pleasures, content themselues with the performance of those Christian duties, which belong to God, as are prayer, hearing the word, receiuing the sacraments, leading an vnblameable life. But as for the duties of loue and mercy, which cannot be performed without cost, the impairing of our worldly state, and diminishing of our earthly pleasures, these are not to bee found among men, but cleane laide aside as things of no necessitie, nor of any great vse in regard of saluation. But the trueth is, that the more they are neglected, the more the graces from the which they should proceede, are diminished. For as good children are to their parents, so good workes are to inward graces, they cherish and maintaine them, as they came from
from

from them, and so are in respect of them both as causes and as effects. And therefore that we may be stirred vp to the daily practise of good works, wee will breiefely consider in how many other respects they are good and needfull.

Sect. 15.

THe first motiue, and that which ought to be of greatest force to perswade vs to good works, is the setting forth of Gods glory, for the which purpose wee were both created in the beginning, and recreated in regeneration, *1 Cor. 6. 20. You are bought with a price, therefore glorifie God in your bodies and soules, which are Gods.* For that God is greatly glorified by our good workes, wee know both by the scripture and by comon reason. *Mat. 5. 16. Let your light so shine before men, that they seeing your works, may glorifie your father who is in heauen.* And *Ioh. 15. 8. Herein is my father glorified, that yee bring forth much fruit, and become my Disciples.* And *1. Pet. 2. 12. Have your conversation honest among the Gentiles, that they beholding your*
F 4 good

good works may glorifie God in the day of their visitation. Yea, this is agreeable to reason it selfe, for by this meanes it appeareth, that the God whom we serue, is not euill or vniust, or any approuer of euill, but of puritie, iustice, vprightnesse, and goodnesse. Again, by obeying Gods commandements we shew and professe to the whole worlde, that we acknowledge, loue, and feare him, that we beleue his worde, promises, and threatnings, that we hope and trust in him, whereas by neglecting those Christian duties which God requireth, we shew indeed (whatsoeuer we professe in word) that wee make small reckoning of him or of his word. Secondly we ought to abound in all good workes, that so we may giue both to others, and also to get to our own cōsciences many arguments and pledges of true regeneration, the which cannot be known by any other meanes. But shall wee go a little further, and say that good workes are some cause of our saluatiō, as being in part the matter of our iustification. It is not good or lawful to speake or lie in the cause of God, or to perswade good workes by an vntruth, yet, thus much we may safely say, that looke what is to be giuen to renewed holinesse in the matter of our iustification
and

and saluation: So much may and must bee granted to good workes, which are a part thereof, to wit, the holinesse of the outward action. For holinesse is exercised by good works, especially by those which are most costly and troublesome vnto vs. For whosoever doth any thing contrary to his temporal commodity, he doth it in al likelihood in some spirituall respect, and for conscience sake. Notable for this purpose is that saying and practise of *Dauid*, *2. Sam.* 24. 4. who when as he might haue had the threshing floore & the oxen for sacrifice of free gift at the hands of *Araunah*, he would needs giue him the full price for them, saying: *I will not offer a burnt offering to the Lord my God which shal cost me nothing*: as if he had said, if I serue God at another mans charges, how shal it appear that I do it in loue, obedience, and conscience towards him. In like manner ought euery Christian to say with himselfe, I know that many hypocriticall reprobates, and proude Pharisaicall heretiks haue giuen all their goods (euen a thousand times more then I haue) to the releefe of the poore, the maintenance of learning, and other good vses: that God regardeth the heart and not the hand: that my best works are sinful, & (in themselves) abominable

abhorminable in his sight: yet for the manifestation of the sinceritie of my fayth and loue, I will labour to abound in al good workes towardes all men, to the vttermost of my power: yea, my seruice which I offer to God, shall be costly and chargeable vnto me, although I knowe this will be grievous to flesh and blood. There shall no day passe mee without some good worke, no more then there doth without praier, and other spirituall exercises.

Seet. 16,

THUS wee haue in some sort declared that part of spirituall Diet, by the which the soule is preserued in health, and strength, yea, augmented in these respectes, from one degree of grace to another, till it come to the measure or stature of the fulnesse of Christ, that is, towarde that absolute perfection of holinesse which is in Christ, in whom there is nothing eyther imperfect, or wholye wanting. This perfection can not bee attained vnto in this life: for as long as the soule remayneth in this sinfull tabernacle: so long it shall haue in it infirmities, wantes, and reliques of sinne, which keepe
out

out the perfection of grace : yet we must
endeuour to come as neare it as wee can,
dayly ryſing vp from ſtrength to ſtrength.
In the which reſpect, the ſoule differeth
from the bodie, the which hath a ſhort time
of life, but farre ſhorter of growth, and
an appointed limit or periode of ſtature,
beyonde the which it cannot bee brought,
but there ſtandeth at a ſtay. But as for
the ſoule, although it alſo haue a ſette
pitch, beyonde the which it cannot go:
yet becauſe it cannot be attayned vnto in
this life, therefore it is to growe continu-
ally. Yea, it beeing of ſo ſubtile a nature,
and ſo quicke motion, is ſeldome or rather
neuer made to ſtande at a ſtay: but if it do
not increaſe, it doth decreaſe in grace. For
although ſometymes Chriſtians doo ſo
frame the courſe of their liues in a ſafe,
quiet, and prudent kinde of mediocritie,
that there is not in them anie ſenſible
chaunge, in reſpect of godlineſſe, but
as they were mynded and affected, and
as they liued manie yeares ago, ſo they go
on and do ſtill continue: yet without all
queſtion, there is ſome inward chaunge,
eyther to the better, or which is liker,
to the worſe. For, as when the bo-
dies of menne, or rather of children, do
not

not growe vp to their full and naturall stature, it argueth some secret distemperature, and some naturall infirmitie in them: so when Christians do not grow on from one measure of grace to a greater, it doth of necessitie infer an euill constitution of the soule. And therefore no man ought to count it sufficient, and as much as is required at his hands, that hee doth not decrease in grace and godlinesse, but rather to thinke, as it is indeede, needeful that he growe on from grace to grace, as we are often taught and exhorted in the scripture, *Ephesians* the fourth chapter and fifteenth verse, *Following the truth in al things, let vs grow up in Christ who is the head in all things.* And in the second Epistle of *Peter* third chapter and nineteenth verse: *Let vs grow in grace and in the knowledge of Christ.* This is to bee brought to passe by the same meanes, by the which the health and that measure of grace whereunto wee haue already attained, is preserved: for as the holines of the soule is nourished by the same thing by the which it is begotten, so it is encreased by the same Diet, by the which it is nourished. For, as there is required a greater vertue and force both of nature, and of diet, to augment the bodie,

bodie in stature, then to keepe and continue it in lyfe and health : so hee that desireth not onelie to continue, but also to go on in grace , must indeede vse this conseruatiue Diet of spirituall foode and exercise, which hath beene in part described, yet in a greater measure , with greater care and diligence. Here is required a free kinde of lyfe , not intangled, much lesse ouerwhelmed with worldlie affayres, cares and encumberances, in the midst whereof , although a Christian may serue God, and worke his owne saluation , and maintaine that measure of grace , which hee hath receyued from God , yet hee cannot giue himselfe so wholie to the vse of those meanes, which are effectuell for this purpose , as is needfull. This free kinde of lyfe beeing got, hee is , (that wee may vse the wordes of the Apostle , in the first Epistle to the *Corinthians*, the seuenth Chapter , and fife and thirtie verse) to cleaue to G O D, to his seruice , and to all spirituall exercises, without separation or intermission, to wit, to the hearing , reading, and studying of the worde of God, to the considering of his woorkes, and obseruing of his actions, to prayer, singing of Psalmes, to the exhorting

horting and instructing of others in the waies of godlinesse : and lastly and summarily to the daily performance of all Christian duties, and the exercising of all those graces which he hath receiued.

The last vse and commoditie of good workes (the which is also the least, and in truth, little to be esteemed in comparison of the other, and yet that which perhaps will preuaile with those with whom wee haue to doo more then the other) is temporall retribution : for so it pleaseth GOD, for the encouragement of his seruants, to rewarde their good workes with temporall blessings, as also hee requiteth their sinnes with temporall punishments. By this argument the Apostle stirreth vp the *Corinthians*, 2. *Cor.* 9.6. to make a liberall contribution to the Church which was in *Ierusalem*. *He that soweth sparinglie shall reape sparinglie, and he that soweth liberallie shall reape liberally : for God is able to make you abound in all blessings, that you hauing sufficient may abounde to exerie good worke :* and so no doubt it is, for howsoeuer men of carnall mindes iudge it a losse and damage to doo the woorkes of loue and mercie, yet sure it is, that hee that aboundeth in them, doth heape vp
for

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for himfelfe, for his children and for his
friendes, treasures of blessings, which hee
shall certainly meete with, when as hee
himfelfe little thinketh of any fuch thing:
as wee reade *Eccle. 11. 1. Cast thy bread on
the waters, and after manie daies thou shalt
finde it:* By this argument which God in
mercie hath giuen vnto vs for the hel-
ping of our weakenesse in this behalfe,
wee are to bee encouraged to go on in
a daily and liberall practise of Chri-
stian ducties towards our Bretheren,
and not to spare for any coste: for wee
do not loose it, but only lende it to the
Lorde, who will assuredly pay vs our
owne with aduantage, wee shall receiue
a hundred folde in this life, and a farre
better rewarde in the worlde to come.
For G O D is not vniust, that hee
shoulde forgette the good workes, the
painefull loue of those who minister
vnto the Saintes: yea, although it bee
but a cuppe of colde water giuen to a
Prophet or any of Gods seruants, it
shall not bee forgotten, but haue a re-
warde.

This Motiue to good works God hath
giuen vnto vs, not that we should rest in it,
or that it shoulde haue the cheefe place

in this consultation : for then Sathan may object, agaynst vs , as hee did agaynst *Iob*, *Doth Iob serue God for nought? hast thou not compassed him in with thy blessings?* And so to vs, thou doost not serue God, or performe these Christian duties in loue, either of him or of thy brethren, or for conscience , but in a greedie desire , and a carnall hope of aduantage. And therefore it is better, if so bee that wee can contemne and passe by this argument, not mistrusting the truth of Gods promise in this behalfe, but preferring simple obedience, the sincere loue of God, and the rewarde of eternall glory, before any rewarde that God can giue vnto vs in this worlde. So that, to conclude this point, by these and such other motiues which the worde of God doth plentifully affoord vnto vs, wee are to stirre vp our selues , to the dayly performance of all Christian duties of loue , thankfulnessse, compassion and mercie : and to account this kinde of spirituall exercise, no lesse needfull to be dayly performed, then anie other.

CHAP. III.

Seſt. I.



Itherto wee haue declared how the soule of man being by God endued with the spirituall life of holines, and also with health & strēgth, whereby it is able to performe all the actions belonging vnto it, is to bee ordered and preserved in that estate. The which thing, if as it ought to be desyred, and endeouored by all Christians: so it might bee brought to passe, then were this our labour brought to an ende, there beeing nothing else needfull to bee declared as touching the welfare and good estate of the soule. But as for the welfare of the bodie, it is not sufficient that wee haue learned and do knowe the arte and meanes of preserving health: for that notwithstanding all our knowledge, cunning and care in this behalfe, infirmities and diseases may happen, as wee knowe by dayly experience that manie notable Phisicians haue fallen into dangerous and mortall sicknesses.

nesses, and by them bee brought to vntimely death: so, it is not sufficient for our spirituall welfare, that we knowe howe to diet and order our soules as long as they are in health and strength, it being also required, that wee knowe howe by a conuenient and meete diet to recouer them out of sicknesse, and to heale all the maladies happening vnto them. For why? No man as (we remaining in these earthlie & corruptible bodyes) can promise vnto himselfe continuall and certaine health, because both our knowledge, and also our care in practising is vnperfite. For if no man can attaine so exact knowledge of his bodie, which is sensible, but that there may be hidden in it corruption and secrete sicknesses, neuer perceaued till that they cannot be amended, as it commeth often to passe in impostumes, plurisies, and such other inward diseases, what maruaile if wee cannot attaine to so perfect knowledge of the state of our soule (the nature whereof is farre more subtile, and therefore much more hard to be thorowly knowne) especially by him, who is fallen into some speciall sicknesse, wherein men are far lesse able to order themselues aright, then they are in health. And therefore as we haue in
the

the former part of this treatise shewed how the health of the soule is to be continued, when it is present: so now we are to declare howe it is to bee procured where it is wanting, or recouered when it is lost. It is indeed the part of a wise man, to bee carefull in keeping the health, both of his body, and of his soule, and not presuming of his cunning in recouering it, to bee carelesse of it. No man is so foolish as to cast himself into the sea, although he thinke that hee may escape by swimming: to wound his bodie, because it may be hzaled: to take poiso, because he can counterpoise it by the contrarie: & therefore no man ought to make this vse of this Treatise, to let his soule fall into anie spiritual maladie, because he knoweth where to haue a remedie.

It is so much easier to keepe sicknesse out of the bodie and soule, then to get it out after that it hath gotten entrance, as it is more easie for a whole and strong man, then for a sicke and weake man, to withstande or resist his aduersarie: for possession is of great force. And therefore this restorative, or rather curatiue diet, which now we take in hande, ought not to bee to anie man an occasion of sinne, and of negligent

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ordering of his soule, but to be accounted the last refuge, whither wee must flie, when as by the force of sinne, wee are driuen from the former dyet of preserving health. But howe commeth it to passe, that the soule which is of a spirituall and so pure a nature shoulde bee subiect to infirmities, and diseases? Surely by the corruption of sinne in it, the which where it hath the whole place and rule (the contrarie holinesse beeing altogether wanting) as it is in carnall men, is the death of the soule, as holinesse is the life of it: where it is and worketh, yet kept vnder and ouerruled so that it cannot preuaile, it is an infirmitie: and lastly, when it hauing in this wrastring preuailed and gotten the vpper hand, doth raigne and rule, it is a sicknesse of the soule: so that sin in the carnal man is death, in the regenerat soule it is either an infirmitie, or a disease: further it cannot go, it beeing impossible that it shoulde wholly expell holinesse out of the soule of the regenerate man, as it were heate out of the body, and so bring death. For as *Abraham* is brought in, speaking to the rich man. *Luke 16.26.* as betwixt heauen and hell, so betweene carnalitie and regeneration, there is such a gulf set, that they who wold
cannot

cannot without the miraculous worke of Gods spirit, passe from the state of sin to regeneration, nor from regeneration to the state of sin, by that or any other means. Yet as long as the soule is out of that resting place, which in that place is called *Abrahams bosom*, or rather as long as it is but in the way towards it, it dooth often looke backe to sinne, yea, returne and go backe againe, euen till it come to deaths doore, and the gates of hell: but there it stayeth, hauing no entrance graunted yea, in truth desiring none. And that wee may returne to our accustomed similitude, the soule of man hath in it two contrarie qualities, sinne, and holinesse: of the which, as the one preuaileth against the other: so is the soule in weakenesse, or in strength, in sicknesse, or in health, in death, or in life.

Seet. 2.

THe euils of the soule, which are to bee cured, are of two sortes, infirmities, and diseases. Spirituall infirmitie, is the relique of sinne, subdued in a faythfull man, working agaynst grace, making him prone or readie to fall into

outward and actuall sinne, and backwarde in performing the contrarie spiritual duties. This description, which doth in some sort set downe the nature of the euill, is to bee particularly explained. And first in that we make it a relique of sin, we distinguish it frō humane infirmity, the which is the weaknes of mans nature, and of all the faculties both of bodie and soule, being compared with the nature of angels, and which maketh that hee cannot serue God in so great measure, that he is not so strong against the temptation of sinne, not so farse from committing it, or so sure and constant in holinesse, but that he may decrease in it, yea, omit for a time some dutyes, (yet without sinne) as the Angels are. To this kinde wee are to referre, that ignoraunce, feare, and forgetfulnesse, and many other infirmities, which had place in the state of mans innocēcie, & which may be seene in the humane nature of Christ. Those naturall infirmities are not sinnes, for they were created in man by God, all whose workes are good: neither are they the reliques of sinne, for they were before sinne, and in him who knew no sinne: yea, the Angels themselues being compared with God, are more weake, haue mo and greater infirmities then man
bath

hath in respect of them . But these infirmities whereof wee speake, are the reliques of sinne , and sinne it selfe, not lying idle, but working : otherwise the reliques of sinne are in all men, and cannot possibly be remoued.

But wee speake of infirmities, which may bee remooued, and from the which manie Christians are free . For sinne may by the power of Gods Spirite bee so suppressed, that it haue not a daylie and ordinarie worke in vs , as these infirmities haue, in bringing foorth actuall sinnes: not outwardly, (which is sinne perfected) for then these infirmities were greuous diseases, but inwardly in the minde, will and affections: all which the corruption of sinne dooth daylie worke, but it is seldome brought foorth into act, beeing put backe and kept downe by the power of Gods Spirit: yet sometymes it doth preuaile euen to actuall sinne . For as that Cittie which is continuallie besieged and assaulted, can not but bee taken at length , at one tyme or other, as they who haue the care and defence of it committed vnto them cannot but sometymes remitte of their diligence, and be ouertaken with sleepe , drinke , forgetfulnesse , fayre promises

promises and pretences, or by some such meanes: so where the corruption of sin is continually working in the heart, it cannot be but that it should at one place or other, vpon one occasion or temptation or other, burst forth into open sinne. For example, a Christian is endewed by God, with the gift of continencie, by vertue whereof hee leadeth a life free from all adulterie, fornication, and all such vncleannes. Yet he feelth inwardly in his minde that burning whereof the Apostle speaketh. *1. Cor. 7. 9.* Here are both the gift of God suppressing sinne, and also the relique of incontinency, not liuing idle, but working vehementlie, and continually: not in life and action, but inwardly in the soule. Yet where this infirmitie is, there sometime the outward sinne it selfe will happen. For although a Christian do ordinarily keepe watch and ward ouer his soule, least that he do fall into sin, yet sometime hee will bee somewhat carelesse, ouercome by the force and varietie of temptation, and so fall into the sinne of vncleannesse. An other example we haue in the sayde Epistle in the Chapter following. A pagan being conuerted by the word and spirit of God, renounceth his false gods, & serueth the true god, only in christ,

Here

Here is the grace of G O D preuayling against the corruption of sinne, and suppressing it. Yet there is a relique of this sin in his minde, whereby he thinketh that his Idols, his old gods are not altogether void of power and excellency, & ought to haue some kinde of worship giuen vnto them. This is the infirmity and the worke of it inwardly in his mind: yet he suppresseth it by the knowledge & grace which hee hath receiued from God, so that hee is not an open Idolatour, but serueth the true God only: yet so as that he may easily be drawn by the examples and perswasions of others to giue some outward worship and honour to these false Gods. Many other instances might bee brought, but these may serue. Now that we see what a spirituall infirmity is, wee are in the next place to see how it is to be healed and remoued. Wherein there is great care and diligence to be vsed: both for that God being a spirite, requirereth the inward purity of the soule, as well as the outward purity of life, as also in regard of the great daunger of falling into great and open sinnes, wherein this weak Christian is: Who although for a time he walke vprightly in the waies of godlinesse, yet hee is like inough to stumble and fall,
when

when he meeteth with a stumbling block,
to wit, any great occasion and prouocati-
on to sinne,

Sect. 3.

BVt whither are these infirmities cura-
ble or no? Surely there is no question,
but that the grace of Gods spirite is a-
ble to mortifie all the corrupt lusts and in-
clinations of our sinful nature, whatsoeuer
they be. Yea it is like inogh, that God who
hath begun the good work of grace in our
hearts, will perfect and accomplish it: and
that as he hath cut downe the body of sin,
so hee will in his good time, pull the rootes
out of the ground also. There are indeede
some infirmities in the faithfull, which are
incurable, some which are hardly and very
seldom cured. In the first sort, we are to rec-
ken the originall corruption of sin, which
is an infirmity, yea corrupt, as being the re-
lique of sin, and sin it selfe. This infirmity
sticketh so fast in our very bones & marow
that it is altogether impossible to be remo-
ued, and therefore no man ought to hope
for, or to go about the totall healing of it.
For although it be not impossible for God
to sanctifie vs fully and wholly, as the A-
postle

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postle prayeth, 1. *Th. 5.* 23. yet it is contrary to his reuealed wil and word, who in great wisdom hath left this corruption in the faithful, to exercise them, while they remaine here on earth: yea as this infirmity can not bee wholly taken away, so it can not bee wholly hindered from working: for it sendeth forth some fruites euen in the most holy men, who sinne often.

But we doe not speake of this infirmity in this place: for although the former part of this definition agree vnto it, yet the later doth not. It is indeede a spirituall infirmity, yea the relique of sinne, yea working many wayes, and struiuing against the grace of Gods spirite.

Yet it doth not make a faithfull man prone and ready to the committing of actuall finnes, or backward in seruing of GOD: For notwithstanding it, many are far off from actuall finnes, and forward in seruing GOD. But those spirituall infirmities, in the healing whereof we are to labour, doe worke sensibly and forcibly, yea they doe in some sort preuaile vsually inwardly in the faculties of the soule, and sometimes they preuaile in the outward act: originall corruption may be

be so reſtrayned that it cannot worke but ſecretely, and without force or apparaunt effect: but theſe doe after a ſort part ſtakes with grace, raigning inwardly in the faculties of the ſoule, at leaſt often, and as it were by courſe, howſoeuer they bee ſo ſubdued and reſſeſſed, that they ſeldome come to the perfection and act of ſin. Yet of theſe infirmities whereof we ſpeake, ſome are in a manner incurable, to wit: Firſt, theſe which are grounded vpon ſome erroneous opinion, the which as it is an infirmity in it ſelfe, ſo often it bringeth forth an euill cuſtome in action, and as vſually it being inueterat is incorrigible, ſo is the effect which commeth of it. For example, many thinke that they may lawfully giue themſelues to the daily and continuall vſe of all worldly pleaſures, being not in nature vnlawfull, howſoeuer for vſe they are inconuenient, and a hinderance to their ſaluation: this is their opinion, and this is their praſtiſe, thus they liue, and thus they do.

The like we are to thinke of all thoſe infirmities which haue their beginning and foundation in an vnchangeable conſtitution of the body, howſoeuer this vnchangeable diſpoſition of the body, came, whither by nature, or by ſome other accidentall

meanes:

meanes: For example, many are by the distemperature of their bodies vncessantly and vehemently prouoked, and euen pricked on to carnall lust, to drunkenness, to slouthfulness, to anger, impatiency, and to other finnes. Hereof it commeth, that the soule following the disposition & temperature of the body, is also thus affected. For the sense of pleasure of sinne in the body, maketh the minde to thinke of it, the will to choose, the affections to embrace and hunt after it. The which motions of the soule, although they bee continually withstood by the grace of Gods spirit, struiuing not only to keepe them from bursting into actuell finnes, but also wholly to dispossesse them, yet they haue too sure footing to be cleane taken away. But how hard of healing soeuer they be, we must endeavour by all meanes to free our selues from them: both for that we are, as long as they remaine in vs, in continuall daunger of falling into open, greuous, and presumptuous finnes, as hath bene sayd, that that city which is continually both besieged, and also assaulted, is in continuall daunger, as also because they are a continuall trouble and griefe vnto vs, yea an hinderance to the perfourmance of all duties, belonging
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eyther to God, to our bretheren, or to our selues, and our owne callings: In the which respecte, the Apostle 1. Cor. 12. 7. calleth one of these spirituall infirmities a pricke in the flesh, and the messenger of Sathan, continually buffetting him, that is, greatly troubling and greewing him. The meanes by the which they are to be removed are these.

First and chiefly, prayer vnto God, from whom onely commeth euery good and perfect gift, yea feruent, earnest, importunate, and vncessant prayer, as the sayd Apostle saith, that he desired GOD thrise, that is, earnestly and often, that hee would take that infirmity and temptation from him. Where it is added, that GOD made him this aunswere, *My grace is sufficient for thee: My power is made perfect in weaknesse.* Whereby it may seeme, that his importunity in prayer, was eyther reproued, which is not to be thought, or els forbidden, which may bee admitted, (although it be liker, that he was not forbidden to pray, but onely comforted and strengthened in temptation) wee are not therefore to be wearie of praier, or to giue ouer, as despayring of victory against it, but rather to call for grace at the handes of
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God, yea euen to the last gaspe to continue in earnest prayer. The second meanes is to remoue the causes of it, whither it be in the body, or in some euill custome, and company, or an erroneous opinion. The third is to auoide all occasions, which may prouoke vs to that sin, or put vs in minde of it. The last, is not to suffer it to haue any settled place in our mindes or affections, as it were comming to composition with it, and giuing haife vnto it. For if it beare rule in the soule, it will certainly breake forth often in outward actions: but rather to put it farre out of our minds, and not giue vnto it any resting place.

Seet. 4.

THUS much of the infirmities of the soule, the diseases follow: a spirituall disease is the reigning of sin, or ordinary and habituall preuiling of sin against grace. This definition is to bee particularly declared thus. It hath bene often sayd, that in the soule of man there are two contrary qualities, sin and holines: these two are of contrary natures, continually warring the one against the other. The field wherein this battell is fought, is the will of man, the

the which is haled nowe to this, now to that side, at length the one getteth it, and withall the victory. For in this battell the outward action (which proceedeth wholly from the will, for that a man willeth, that he doth) is the victory: which if it be finfull, then sinne hath preuailed: if sin take the repulse, and cannot be brought forth, then grace hath preuayled and gotten the victory, there is the infirmity of the soule: but if sinne preuaile, there is a greuous disease of the soule. Yet not any preuayling of sinne, but the ordinary preuayling of it maketh a spirituall sicknesse. For it hath bene sayd, that euen in spirituall infirmities, sinne is sometimes brought forth, but not vsually or ordinarily: As *Noahs* drunkennesse, *Lots* incest, *Dauids* murther and adultery were not ordinary, but happened perhaps but once in all the time of their hies, and therefore these sinnes argued not any diseases, but infirmities in their soules. Thus we see what spirituall disease is: the kindes of it are two, totall and particular, the one stretcheth it selfe over the whole soule of man, making a sensible decrease in all the partes of his holinesse, the other resteth in some part, as it commeth to passe in bodily diseases, whereof some goe over the

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the whole body, as feuers, consumptions, leprosies: and many other are but in one part, as the plurisie in the side, the goutte in the feete, and such like. Of the former kind, there especially are three: Whereof the first may be called security or impenitency. The second worldlines. The third distrust. For the first, although totall impenitency cannot bee in a man regenerate (for where faith & repentance are once truly wrought by Gods spirite, there they abide for euer) yet whensoever he continueth in committing grosse sins, contrary to his own knowledge and conscience, as the faithfull sometimes doe, then he is impenitent in respect of those sins. Indeed vsually when hee first beginneth to commit sin, hee doth straight way by repêtance recouer his former state, flying to God in humble prayer for pardon of it, and for grace, wherby to resist it. This he obtaineth at the hands of God, who, as the father of the prodigall young man, in the Gospell, is more ready to giue pardon and grace, then he is to aske it, and therefore he meeteth, & in a manner preuenteth him with it. Yet sometimes after ward it cometh to passe, that he falleth into the same sin, and remembring how lately he was by the grace of God recouered out of it, is

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backward and vnwilling to goe to God for helpe as before, either being ashamed to aske that againe, which hee so lately obtayned, and so carelesly lost, or perhaps despayring of attaining it, although hee should aske it: Or lastly, being so inueigled and besotted with the pleasure of the sin, that he resolueth with him self to continue in it: and so thinketh (and that truely) that it is in vaine, or rather impossible for him to repent of that sinne, wherein hee is resolved to continue. Whereuppon he goeth on from day to day, from year to yeare in his sinne, neuer calling him selfe to account for it, and scarce once thinking of leauing it, till at length hee become so benumbed and hard-hearted in it, that hee can not repent of it, thogh he would, hee can not powre foorth teares of sorrow and griefe, as he did at the first.

Thus he affected in his conscience, in respect of his sinne, doth in a manner giue ouer all holy and spirituall exercises, as the hearing, meditating, reading and conferring of the word of God, publick & priuat prayer, and all other meanes seruing for edification. Vsing them not in conscience, but in hypocrisie, & in outward shew, being cold, yea heauy, lumpish, and dead in all such actions,

ctions. If it so fall forth, that his conscience be stirred vp by the ministry of the word, by some iudgement, or any other meanes, so that hee purposeth and desireth to repent, and to leaue his sinne, yet he findeth himselfe so vntoward to this worke, and so hard hearted, vnable to call vpon God in hope of being heard, that hee giueth it ouer at the first, and so is further of then he was. This is a kinde of impenitency, the which that it is a disease spreading it self ouer the whole soule of man wee can not doubt: it may well bee compared to that sickenesse, wherein men lie for dead for many houres together, so that it can hardly be perceiued that they draw breath. It commeth of the committing of and yeelding to great and haynous sinnes, such whereof a mans conscience telleth him, that they cannot possibly stand with the feare and seruice of GOD, but that of necessity the one must bee left off and laid aside.

The cure of it consisteth in the practise of the whole doctrine of repentance, for in it a man is brought almost to that estate, wherein hee was before regeneration, so that now as it is, *Hebrues. 6. 1.* Hee must lay againe the foundation of repentance.

from dead works. He must enter into a serious consideration of that fearefull estate wherein he is: wherof it will certainly follow, that he wil neuer please himselfe in it, or be content till hee finde some remedy. The which is to be sought at the handes of God by earnest prayer, by auoyding all occasions of those sinnes, which haue thus preuayled ouer him, and by forcing himselfe although most vntoward, to the daily vse of all holy & spiritual exercises, whereby the graces of Gods spirite may be kindled & stirred vp in him. An example both of this impenitency, and also of this renewed repentance, wee haue in the Prophet *Dauid*, who by committing two haynous sins adultery and murther, fell into this estate, and therein continued for some time, and by the grace of God was recovered out of it, as we read *Pf. 51. 10. Creat in me a cleane heart o God, and renue a right spirit within me: cast me not from thy presence, and take not thy holy spirit from me. Restore me to the ioy of thy salvation, and stablsh me with thy spirite.*

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Sect. 5.

THE secōd generall disease of the soule is worldlinesse, which is an immoderat desire

desire of getting, hauing and enioying worldly pleasures: it is in the Scripture called couetousnes, and sayd to be the root of all euill, that is, that which worketh in men decrease of all the partes of holinesse, and so all manner of sinne. For it stealeth away the heart of man from God, making him set all his care, study, and to bend the whole course of his life, on earthly pleasures. *1. Timo. 6. 10. They that will bee rich, fall into temptations and snares, into many foolisb and noysome lustes, which drown men in perdition. For the desire of money, is the roote of all euill, which while some haue lusted after, they haue erred from the faith, and pierced themselues through with many sorrowes, as 2. Tim. 4. 10. he complaineth of Demas that he had forsakē him, and embraced the present world. This is the common disease of this age, wherein those who feare and serue God, are almost generally far more addicted to the world, then is meete, diuiding themselues in a manner betwixt God and Mammon, being far more greedy in desiring, carefull in seeking, wretched in keeping, and light in vsing earthly pleasures, then in reason they should be, who know them to be vaine, and momentany, & who do certainly hope and looke for eternall*

glory and pleasure in heauen. By the which means they become faint and weake, in regard of spirituall strength: For first, the care and time, which should bee bestowed in preserving and encreasing it, is bestowed in getting worldly pleasures: Secondly, the minde is besotted, and euen ouerwhelmed by the continuall and immoderat vse of them. Thirdly, it maketh them lay aside the performante of christian duties of loue, belonging both to God, & to their bretheren, by the diligent vse wherof, as the soule is strengthened in godlines, so it is weakened by the neglect of the. And lastly, the greedy desire of worldly things, maketh me vse many vnlawfull meanes for the obtayning of them, and not to be so careful in keeping a good conscience, as they should be.

This disease of the soule is not so grievous and dangerous, as is the former, to wit, impenitency, wherein the practise and exercises of godlines, are neglected: for this worldly christian serueth God and performeth all good duties although seldome, coldly, and negligently, yet in truth and sincerity of heart. Yet it is more seldome cured then the other, for that it is not so euident and sensible, and therefore not much considered & regarded. Yea it hath a great
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shew and appearance of perfect health and strength, in that there is no christian dutie wholly wanting, no grosse sin committed, but onely such as haue a shew of Christian liberty, which maketh it lawful for the faithfull to seeke and enioy riches, and all other worldly pleasures. Whereof it cometh that men flatter themselves in this state, and rest contented with it, whereas no mans conscience can be so continually dead and blind, but that it will sometimes checke him in regard of the other, and euen driue him perforce to seeke some remedy for it. The cure of it consisteth in this, that we doe daily and diligently consider, the vanity and basenes of all worldly pleasures: that in comparison of spirituall things, they are as dung in respect of the most pure and fine gold: that nothing is more vnseemely, then that the soule of man, which GOD by his spirite hath sanctified and lift vp to Heauen, there to enioy his presence, which is perfect happinessse, should so much debase it selfe as to lie wallowing in the puddle of earthly pleasures, or haue any sound ioy in the vse of them, which ought rather to be loathsome and irkesome vnto him.

By these and such other meditations, the grace of Gods spirit which now is clogd &

pressed downe with worldly cares, is to be stirred vp: the minde and affections to be lift vp from earth to heaven, and we inured to a contempt of the world, & a chearfull and liberall practise of all christian duties, especially in giuing to our bretheren, (or rather in lending to the Lord, for so it is indeed) part of those temporall blessings which we haue receiued: leauing all sensual Epicurisme & wretched niggardnes to the children of this world, whose God are their bellies, who haue their portion in this life, and eternall perdition in the life to come.

Solt. 6.

THe third and last generall disease of the soule, is distrust, which is a doubting of the truth of Gods word & promises made, as touching the saluation and happinesse of the faithfull. This although in truth it bee a particular disease of the minde, yet in that in force and effect it stretcheth it selfe ouer the whole soule of man, working a decrease of holinesse in all the faculties of it, it is to be accounted and may fitly be called a generall disease: it ariseth of a supposed impossibility of Gods word, being found cōtrary to our own experience

rience & to mans reason. Thus the prophet *David* considering the miserable estate of the godly, together with the prosperitie of the wicked, was tempted to thinke and say that it was in vaine to serue god. And thus many other godly men feeling and seeing in the beginning of their conuersion, y^e God worketh strange & wonderfull things in them, and for them, promise to themselues the like strange experiments of Gods power and loue towards them, the which when as they do not come to passe according to their expectatiō, al going on in an ordinary course, & happening to one as to another, they fall into this doubting and distrust of Gods presence, prouidence, power, and loue towards them, and so wax dayly more and more slacke and backward in all the wayes of godlinesse, and in seruing God.

But this temptation is to be resisted, by considering that God for the triall of the faithfull, and the hardning of the wicked, worketh not openly and sensibly, but secretly, till the time come, wherein al things shall be reuealed: especially this euill sheweth it selfe in the time of aduersitie, when as the loue of God is ouershadowed with crosses, in the which wee see not the loue, but

but rather the anger of God afflicting vs for our sinnes and tryall. But as touching them, we are to knowe, that God dooth in them shewe his loue more then in prosperitie, and therefore wee ought by them to bee the more perswaded of his loue, and the truth of his worde. Yea, sometymes this distrust becommeth despayre, wherein the faythfull man is driuen beside his faith and hope, yea, beside himselfe, and in a maner out of his witte, supposing his sinne to exceede the mercie of God, and to bee altogether unpardonable. He cannot be comforted by remembring his former state of faith and grace wherein sometime he stode, but is by that meanes confirmed in despaire, as thinking his sinne to bee in that respect the more grievous and unpardonable, it beeing committed agaynst so great a measure of grace. And so he applying to himselfe that which is written (*Heb. 6.6. It is impossible that they who were once enlightened, and tasted of the heavenly gift, if they fall away, should be renued againe by repentance, seeing they crucifie to themselves the sonne of God, and make a mocke of him*) languisheth in horror of conscience, and a fearefull sense and expectation of the wrath of God. This is the most fearefull
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sicknesse which can happen to a faythfull man, yea it is the state of the wicked spirits in hell, who continually liue, or rather die, in a desperate sense of the endlesse wrath of God. The remedie is to be looked for at the hands of God, who onely is able to appease these stormes, and instead thereof, to giue a quiet calme: yet the meanes must be vsed by our selues, to wit, the consideration of the examples of manie godly men, to whom God hath remitted as many, and as great sinnes as ours are, yea hauing been committed after a greater measure of grace receaued. For the which purpose, we must also remember, that there is no proportion betwixt the mercie of God, which is infinite: and our sinnes, which are as nothing in respect of the sinnes of the whole world: al which, the mercie of God in Iesus Christ is able to do away: that the place of Scripture before mentioned, & such other are to be vnderstood, of the malicious & despightfull oppugning of the Gospel once embraced. And lastly, that where sinne, there the mercie of God aboundeth, and his glorie is set forth.

the first of the diet of the soule. Sec. 7.

BEside these generall diseases, which make a man decrease in all the partes of godlinesse, there happen to the soule many particular diseases, which contain themselves within one part or facultie of it, the rest remaining whole and sound. These are as many as are the parts of renewed holinesse, or the graces of Gods sanctifying spirit, the want of any one whereof, maketh a spirituall disease: for where any grace is wanting, there the contrarie corruption of sin doth preuaile and raigne. If it be asked whether that one truly regenerate can be wholly destitute of any grace, & if hee may, what difference there is betwixt him and a carnall man? we answered, that regeneration is the roote, and the possibilitie, but not the act of all graces: as a living bodie, although naturally it bee the subject of sense, yet some one part of it may be benumbed and senselesse: so the soule of one regenerate, hath in it at least the beginnings and seedes of all graces, howsoever some of them at some tymes doo not worke or appeare: whereas a carnall man is altogether destitute, yea, vncapable of them. Among these particular

particular diseases, the first place is given to the diseases of the mind, the which are three in number, conceate, error, and ignorance of Gods particular prouidence. Conceate, is a fonde opinion which a man hath of his own excellency in respect of others, esteeming himselfe more iust, wise, and holy, then any other, and therefore more highly in Gods fauour, and more worthie to bee honoured among men. This proceedeth from that selfe loue, which is naturally in euery man, (yea, in euery liuing thing) by the which he is mooued to desire, and to endeouour the aduancing of himselfe, and the bettering of his owne estate: for the which purpose hee hath his minde continually set and fixed on those thinges, wherein his excellencie doth consist: and so fitting his opinion to his desire and affection, thinketh them to bee mo and greater, and himselfe more excellent in respect of them, then he is in deed. Thus are not onely carnall men in regarde of outward blessings and naturall gifts, but euen the godly often puffed vp in pride, in regard of spirituall graces, seeing themselues to be aduanced to so high a dignitie, as far passing the common condition of men, as the heauen is higher then the earth, as wisdom is better then

then folly, light then darkenesse, holinesse then sinfulness, and happinesse then eternall miserie. Yea, as they haue a more certaine knowledge of their owne gifts and graces, which they feele wrought, and working in their heartes and liues, then of other men, which they but coniecture: and of other mens wants, infirmities, sinnes and faults, then of their owne, wherof they cannot abide to thinke or heare: so they thinke farre better of themselves, then of others. This corruption dooth manie wayes sheweforth it selfe, as namely, in insolent talke and behauiour, in obstinate maintaining of erroneous opinions, and vnlawfull or vnmeet practises, and especially in contempt of our brethren, their companie, gifts, opinions, in too sparing acknowledging of their vertues and graces. But it is carefully to bee resisted and auoyded, as beeing displeasing, yea, odious to GOD, who resisteth the proude, and giueth grace to the humble, and in whose eyes, nothing is more acceptable then a meeke and lowlie spirit: as also hurtfull to our selues, in that it maketh vs obstinate and incorrigible in errors and sinnes, and depriueth vs of that good and comfort, which might bee reaped by
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The Diet of the Soule. 11

the giftes and companie of our brethren,
whereof wee may reape great profite and
comfort.

The remedie of this disease, is the con-
sideration, not of our gifts and graces, but
of our wayes & sinnes, the which no doubt
will pull downe these peacockes feathers,
and make vs base, yea, vile in our owne eies.
By this reason the Apostle exhorteth the
Romans. *Rom. 12. 3.* not to be drunke and
besotted with any great conceate of them-
selues, but rather to thinke soberly and mo-
destly of themselves, for that God hath gi-
uen his graces, not all to any one, least hee
should haue matter of pride, but some to e-
uerie one, that none should bee subiect
to the contempt of others. Wherein the
great wisdom and godnesse of God, is
to be considered, praised, and admired, who
doth so temper his graces bestowed on the
faithfull, with their owne wants and sinnes,
that neither the one is able to lift vppe
the minde too high in vaine conceates, nor
the other to presse it downe too lowe
with disgrace, but supplyeth the greatest
wantes with other most excellent and
rare giftes, and qualifieth the abundance
of grace, with some great want or grievous
sinne, as wee are taught by the examples
of

of *Lot, Noah, David, and Salomon*, that the most haynous and horrible finnes haue beene found in the holiest men, and extreeme folly in the mirror of wisdome,

Secl. 8.

THe second disease of the minde is error, the which vsually commeth of conceate, and dooth accompanie it. Where we do not meane any light errors in matters of small importance, for no man either is, or can bee free from these, as long as he is in this world: but such as are neare about the foundation and substance of Christian Religion, & which may seeme to endaunger a mans saluation, as about Christ his incarnation, passiō, natures, about the manner or matter of our iustification, the Church or Sacraments, or any other waightie poynt. Yet not any such error maketh a spirituall disease, but onely when as it hapneth in a time of light and knowledge, wherein the contrarie truth is both plainly reuealed by God, and also generally, or at least commonly acknowledged by the Church. Otherwise, if it be a time of ignorance, and darknesse, wherein that truth is reuealed, the most grieuous error that

is, doth not argue the distemperature of the soule, or make a spirituall disease: as we know, no man accounteth him either blind or ill sighted, who cannot see and discern things in the night, or in the darke dungeon: or him to bee of an euill constitution of body, who is infected with a common sicknesse or plague. But it commeth often to passe, that the faithfull are ignoraunt, when they might see the truth, it being by others seene and acknowledged. In this case great errors argue an euill constitution of the mind & an vnsound iudgement: yea they make our regeneration to be doubted of, and cald into question: For this is a property of a mind sanctified and enlightned by Gods spirit, if not to search and find out the truth, when it is vnknowen, yet to acknowledge and receiue it, when it is offered. But notwithstanding all this, it cannot be denied, (for the experience of all ages doth witnesse it) that men truely regenerate, may both liue and die in great and most dangerous errors, yea when as the truth is both expounded to them by others, and also sought for by their owne labour and continuall study. The remedie of this disease consisteth in these things. First, that wee suspect our selues in those opinions
I wherein

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wherein wee disagree from those who are
 godly and learned: knowing that they haue
 the spirite of God to leade and guide them
 into all truth as well as wee. Secondly, in
 knowing that God doth often suffer them
 to fall into greivous errors, to whom he
 doth shew great fauour, not onely in their
 regeneration, but also in immediate and
 extraordinary reuelations. So wee read
Deut. 13. If there arise among you a Pro-
 phet, a dreamer of dreames (and giue thee
 a signe or wonder, and it come to passe)
 saying, let vs serue strange Gods, you shal
 not hearken to the words of that Prophet,
 for the Lord your GOD proueth you
 whither you loue the Lord with all your
 hart: this point is to be noted, for that howe
 soeuer few or none of the faithfull in these
 dayes, haue occasion giuen vnto them of
 conceite and obstinacy in error, by extra-
 ordinary reuelation (the which is not now
 in vse) yet because the Church of Rome
 maintaineth all her errors by this means,
 whereas if it were granted, that many of her
 children had this gift, yet it would not
 thereof follow, that whatsoever they held
 or thought is true and agreeable to Gods
 word.

The third & last of those diseases which
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are most vsual in the mind, & which we will here mention, is the ignorance of the particular prouidence of God, & of his rewarding euery one, euen in this life according to his works: for many Christians although they be perswaded, that God will in his vniuersal iudgement, reward both the godly with eternall glory, and the wicked with shame and misery, yet they are not perswaded, that he executeth iustice and mercy in this life, especially in regard of matters of lesse moment, either good or euill. This ignorance is a petty Atheisme, many wayes hurtfull to the soule, and therefore by all meanes to be auoided: it taketh from them the feare of Gods iudgemēt, which should be a bridle to restraine them from sin, yea the hope of reward for good works, by the which they should bee pulled forward to the chearfull performance of them. Whereas the word of God techeth (as experience also will without doubt testifie to him that will obserue the doings of God) that hee noteth as it were in a day booke, euen their least actions both good and euill, yea the most secret motions of their mindes, and suffereth none of them to go vnrecompenced, yea he recompenceth euery worke in the owne kinde, inflicting a punishment

like vnto the sinne, and giuing a blessing to the good work, that it may be knownen, that the one doth belong, and is to bee referred to the other.

The diseases happening vnto the conscience are many, but of them all, the most vsuall is the false testimony of it, excusing where it should accuse. For seeing that it doth manifestly appeare, that in the liues of many Christians, there are many things vnlawfull and contrary to Gods word, wee must of necessity graunt, that either they sinne wittingly against the testimony of the conscience, or which is more agreeable to charity, & therefore rather to be thought, that their consciences are false witnesses, affirming euill to be good, and good to be euill. Hereof it commeth, that many christians thinke it lawfull for them to dissemble, lie, and glose, in their dealings and affaires with their bretheren, when as their profit & aduantage do so require: that they may giue the time appointed, or at the least due to holy exercises, and to the seruice of God, to eating, drinking, sleepe, pastime, company, trafficke, and to any worldly pleasure or profite: that they need not practise any duties of loue, pittie, or thankfulnessse to their bretheren, but in all things

things regard, and doe that onely which standeth with their owne profite. And lastly, when as they doe those things which they know and thinke to be vnlawfull, yet this lying witnesse beareth them in hand, that God will winke at these scapes, and in a manner allow them to doe so: and so they draw God into the sociery of their sinne, making him as it were the receauer of their theft, and thinking of him that hee is like vnto them selues.

This disease is diligently to be searched out, by examining our consciences and liues by the rule of the word, and lawe of God, which will not lie: And in those cases, whereof we cannot attaine to any certaine knowledge of the truth, to abstaine from action, till G O D giue vnto vs some ground whereon to leane: thinking it far better to abstaine from many things, yea although it be to our trouble and losse, then to doe any thing in a doubtfull & wa- uering minde: much lesse then, to sin presumptuously against God, by doing that which we know to be vnlawfull. We must in this case learne to remoue all those props whereon this false witnes doth rely it selfe, as namely: First the priuiledge of Christian liberty, vnder pretence wherof, many take

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vnto them selues greater scope then is meete, & make vagaries beyond the limits of the law of God. But we know, or els we are to learne, that the Gospell doth not abrogate any iot or title of the lawe: that Christ hath freed vs from the curse, but not from the obedience of it. Yea that our liberty in things indifferent and lawfull, is to be restrayned, and kept within the compasse of conueniency, and the spirituall edification of our selues and our bretheren in godlinesse, the which if we doe neglect, we transgresse the lawe, euen in doing that which otherwise is permitted by the law.

The second proppe, whereon this lying witnesse leaneth, are the examples of vertuous and godly men, endued with a great measure of knowledge, and of all spirituall graces, and therefore worthy to bee made patterns for others to behold and imitate, who haue practised, defended, allowed, or tolerated that which we alledge against the receyued opinion and practise of the godly to be lawfull. But neither will this serue the turne, for no mans life is a law: the best men doe sometimes goe astray, yet they must then goe alone, and not lead others out of the way.

Thirdly, this false excuser will bring in
way

way of defence, the manifold commodities which will ensue hereof: the necessary v-
ses redounding to our selues, and to our bretheren, to our soules and to our bodies, and by these plausible pretences, labour to iustifie that, which is not warrantable by the word of God: but we are straight way to stoppe his mouth, with that true and knowen saying, that we must not doe euill that good may come of it.

By these infirmities and diseases of the soule, we may gather the rest, and learne to auoide and heale them, to our vnspeakeable comfort and eternall saluation.

FINIS.